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ELLIS A. FULLER, President

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

2825 Lexington Road

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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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THE

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The Minister's Moral Task*

OLIN T. BINKLEY

We are assembled here, at the beginning of a new session, to focus attention upon the concerns which define the aim and govern the teaching of the Department of Ethics and Sociology. Because of my personal relation to this occasion, and the heavy responsibility it lays upon my soul, I dedicate myself anew to the task President Fuller, the Faculty, and the Trustees graciously invited me to undertake. I appreciate the privilege of teaching able and earnest youth, who have heard God's upward call in Christ, and who seek first the kingdom of God and his righteousness. I pledge myself to carry forward as best I can by God's grace and your help the work in Christian Sociology begun here by Dr. Charles Gardner and developed by Dr. J. B. Weatherspoon into whose labors I have entered and for whose insight and continuing coöperation I am inexpressibly grateful.

No thoughtful person can look into the eyes of a group of theological students at this hour without reflecting on their opportunity to provide intelligent, courageous, Christian leadership for the stricken and fearful peoples of a ruined world. It is difficult for us to imagine the full extent of the physical destruction and human misery wrought by the war over vast areas of the earth's surface. Moreover, an analysis of the present world situation reveals, not only the psychological and sociological consequences of an economic depression and two world wars, but also the spiritual poverty and moral confusion of modern man. The

* Inaugural Address as Professor of Ethics and Sociology at the Southern Baptist Theological Seminary, delivered Sept. 10, 1946.

insistent plea of eminent scientists for a social control of the Prometheus which they have unbound gives rise to the realization that our material civilization may be destroyed overnight. It sharpens the conviction that our only hope is in the Christian conscience and the grace of God which sustains it. In view of these considerations I invite you tonight to consider the minister's moral task in this revolutionary age.

After two years of unremitting toil as a theological teacher whose resolute purpose is to combine a dispassionate study of social facts with a passionate commitment to Jesus and his way of life, I do not apologize for raising questions in social ethics which I cannot answer. It is my intention at this time to raise two questions and to indicate the lines along which I think the answers will be found. The questions are: (1) what is the minister's role as an interpreter and exponent of Christian morality in contemporary American society?; and (2) what does it imply for theological education in general and for the program of our Department of Ethics and Sociology in particular?

I

What is the minister's role as a guide to Christian living in the complex web of human relations which we call American society?

1. I venture to suggest, in the first place, that it is a part of the minister's job to correct the common fallacies in moral reasoning. This is no novel assignment, for Christian pastors have been concerned with the ethical concepts and convictions of their flocks from the beginning, but there is a new urgency about it now, not only because of the release of atomic energy, but also because of the moral lag in our technological civilization. Matthew Arnold argued in his essay on "Culture and Anarchy," written in 1869, that the Hebraic element of moral earnestness was stronger in England than the Hellenic element of intellectual enlightenment and that only in a balance of right thought and right action

could a culture become mature and fulfill the law of reason and the will of God.¹

There are indications, however, that neither the Hellenic spontaneity of consciousness, nor the Hebraic strictness of conscience, is very strong in this nation today. The moral intensity of the Puritans has been relaxed. Most of our fellow-citizens are at ease in Zion. This indifference to ethical tests and goals should not blind us to the fact that American youth, millions of whom have been uprooted from their homes and communities by a social crisis, desperately need moral guidance. What are the intellectual sources of this moral confusion?

(1) A major source of perplexity in the main stream of modern American thought is the naturalistic theory of morality which excludes religious and metaphysical considerations on the ground that they are false assumptions, accepts sense perception and the scientific method as the only key to the treasures of truth, and attempts to give a naturalistic account of the origin and development of the moral life. The philosophical deficiencies of this theory have been clearly stated by Dr. William F. Quillian, Jr. in a volume entitled, *The Moral Theory of Evolutionary Naturalism*. His examination of the writings of the leading exponents of evolutionary naturalism shows that they make unwarranted denials, use a false analogy, attempt to explain a phenomenon by tracing it to its origin, fail to distinguish between the fittest in the biological sense and in the human and ethical sense of nobility in character, and unwittingly pass from descriptive to normative morality.²

Moreover, the naturalistic theory of ethics must be sharply distinguished from Christian morality. The Christian ethic uses the scientific method, and possesses internal consistency, but it has a theological foundation based upon revelation. It grows out of and rests upon the Gospel and Christian discipleship and whenever it is cut loose from faith in God, and from the nourishment of worship, it tends to lose its appeal and power. The rumor that recent developments in Biblical theology have undermined the Christian

social ethic is utterly false. In the writings of Emil Brunner, for example, one finds clear-sighted recognition of Christian responsibility for social institutions in democratic society and a brave attempt to clarify the religious foundations of Christian morality and to explore the relation of the divine imperative to justice in the social order.

(2) Another source of moral bewilderment is the theory of ethical relativity which asserts that nothing is absolutely good or absolutely right. I have time to mention only one of the several modern forms of this ancient fallacy, namely, the teaching that right is relative to the customs of society and that moral judgments are expressions of cultural bias and social convenience. The most influential advocate of this theory in American thought was Professor William Graham Sumner who held that there were no ethical forces in history, that good and evil had no reality except as expressions of folkways and mores, and that the "mores can make anything right, and can prevent the condemnation of anything."³ He succeeded in showing how the folkways and mores have influenced the conduct of persons and groups in the different cultures of the world, but he did not adequately understand societal teleology, the relation of justice to the mores, or the place of religion in social change. It is interesting to observe that his own conduct contradicted his moral theory. He taught that the mores can make any type of behavior right, but his conduct was consistent with his belief in absolute freedom of scientific investigation, absolute honesty in reporting facts discovered, and absolute courage in standing for the truth. He seems to have been strangely blind to the fact that he felt the stirrings of moral absolutes in his own life.

The Christian answer to ethical relativity, however, is not primarily a philosophical but a religious answer. Beyond our wavering sense of right and wrong, above the mores of the community and the relativities of time and culture, there is a transcendent moral standard. The will of God, manifested in Jesus as holy love, is the criterion of conduct. Let me utter a word of caution here. In the attempt to cor-

rect the fallacy of ethical relativity we should be constantly on guard against the equally mischievous mistake of absolutizing the relative. God is absolutely good and his word is absolutely true, but ethical codes are historically conditioned and when they are elevated to the status of absolutes, they are apt to explode. Not a few preachers have been blown out of the intellectual respect and moral confidence of reflective people by such an explosion.

(3) A third fallacy in moral reasoning appears in legalistic interpretations of Christianity which attempt to translate the Gospel into an ethical code. The Gospel is not a legalistic system nor a series of prohibitions. Jesus did not frame laws and try to form character by imposing external rules. Judaism worked from the outside while Jesus worked on the inside of the human heart. He asked for no mere reformation, but for a radical change of mind and heart which would enable men to act rightly because in their inward nature they had become new men. He was concerned with the moral principles of human action which do not change. Mohammed laid down specific rules, telling his followers what to do. It was the intention of Jesus, not to give set rules, but to mark out with perfect clearness the great principles of the moral life, leaving his disciples free to exercise moral discrimination in applying these principles to each particular case as the occasion required.

The Christian attitude toward the law is essentially paradoxical. In the Epistle to the Romans Paul wrote, "For Christ is the end of the law unto righteousness to every one that believeth" (Romans 10:4). At another point in the same Epistle we find these words, "Do we then make the law of none effect through faith? God forbid: nay, we establish the law" (Romans 3:31). Undoubtedly Paul distinguished between the law as a system and the law as moral principle. The validity of the law as a system whereby men undertook to secure righteousness by merit came to an end "when the fulness of the time came" and "God sent forth his Son" (Galatians 4:4). The legalistic system could not regenerate human nature, nor break the power of sin, nor

provide dynamic for the good life. However, the law as moral principle abides and should not be rejected by the children of God who are servants of righteousness. Micah declared, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God" (Micah 6:8). Across the centuries Jesus joined hands with the prophet and stressed "the weightier matters of the law, justice, and mercy, and faith" (Matthew 23:23). The morality of the Gospel, then, is not a closed, static, legalistic system. Instead it is an open, dynamic morality. It is not the ethics of law, but of the Spirit of life in Christ Jesus (Romans 8:2).

(4) A fourth source of confusion in moral reasoning is the disjunctive fallacy which appears in attempts to divorce religion and morality and to interpret Christianity exclusively as theological belief, or as personal piety, or as ethical responsibility. This fallacy springs from a misunderstanding of the nature of Christianity and has been fortified in many sincere minds by the tendency of social historians to define religion as a product of cultural forces and by the eagerness of social radicals to use the agencies of religion as instruments for the promotion of secular movements. The corrective must come, I think, from Biblical scholarship and from the history of Christian thought. What is the relation of religion to morality in the Bible and in the thinking of the great Christian teachers through the centuries? For the answer I lean heavily upon scholars whose first-hand acquaintance with the primary documents is more extensive than my own, but I have seen evidence of the interpenetration of religion and morality in the teaching of Jesus, in the writings of Paul, and in the main stream of Christian thought from the apostolic preaching to the present. The Gospel and the moral imperatives are so joined that religion is the dynamic and ethics the criterion of the Christian life. There is no blueprint of a new social order in the New Testament, and only incidental references to the bearing of Christian ideals upon social institutions, but there runs through the

whole message of the New Testament the incontrovertible fact that every person saved by grace through faith and baptized into Christ Jesus is irrevocably committed to the kingdom of God and to the higher righteousness which Jesus set out to establish on earth. Paul did not undertake the structural reform of society as a whole, but he set before his converts ethical standards of character and conduct. He taught that faith which is essential to the appropriation of salvation finds expression in love (1 Thess. 3:6; Philemon 5; Ephesians 6:23). And by teaching the individual Christian to apply moral principles to the relations between husband and wife, between parent and child, and between master and slave, he opened the way for an application of the ethical teaching of Jesus to the conduct of Christian men and women in the larger social life. In the light of these facts an attempt on our part to divorce religion and morality, and to confront men with a choice between personal religion and a concern for social justice, would be intellectually inexcusable and spiritually disastrous.

The Christian minister, who thinks the matter through, has an opportunity to correct these common fallacies in moral reasoning. This is a meaningful service, especially to American youth many of whom are ethically confused and spiritually bankrupt in this great day of revolutionary change.

2. It is the further business of the minister to invigorate the moral life of the churches. During the first third of the twentieth century a higher ratio of church members to population was reached than ever before in American history and the churches are now at their numerical peak; but the increase in church membership was accompanied by a moral decline and measured by the standards of the New Testament the average moral level of the churches is unquestionably low. In these epochal years, when the moulds of a new society are being poured in politics, in economics, and in education, the moral influence of organized religion is weak and the behavior of church members

is usually in harmony with the mores of the communities in which they live.

Any real advance awaits a rebirth of the prophetic spirit in the churches. For this reason the work of ministers, who preach the Gospel of the grace of God with accuracy and ardor, and who teach men the moral meaning of Christian discipleship, is profoundly significant. No external reordering of life can remove the source of evil in human society. The heart, out of which are the issues of life, must be changed. Only the radium of the Gospel penetrates to the root of sin in the human soul, resolves the inner conflict between hatred and love, and empowers the regenerated individual to obey the divine imperative: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Mark 12:30-31). This kind of love comes from above and is shed abroad in the heart by the Holy Spirit. It is personal in essence and universal in scope. Brotherly love is the strongest social bond and its cohesive power is urgently needed to save our fragmented civilization from complete disintegration.

We know that Christian love creates a conscience that understands the dignity and worth of human personality and undertakes to meet human needs. Jesus taught that every person is precious in the sight of God and, therefore, we cannot ignore social conditions and practices that harm the souls of men. The pastor should know more than anybody else in the community about the impact of social problems upon the soul. He should be aware of the fact that the liquor business, slums, oppressive economic practices, racial prejudices, and disrupted homes do something to the souls of men for whom Christ died. Unless he is a moral coward he will challenge the forces of evil. He will persistently refuse to tone down the radical moral demands of Jesus. He will remind his people that there is a vital and necessary connection between Christian love and justice. A citizen who is motivated by Christian love has a respon-

sibility to work for justice in politics, in the economic order, and in race relations. He uses justice as an instrument for the fulfillment of the purpose of love and for the achievement of Christian goals in human relations.

This does not mean that the minister and the church should participate directly in partisan politics, in economic disputes, and in international relations. It does mean that the pastor should proclaim moral convictions relevant to social issues and teach men and women who hear and accept the Gospel to implement the Christian ideal of love and justice in their homes, in their vocations, and through the institutions of society. It means also that children of God go from worship at church into the terrific pressure of competing groups in a sinful society, but they go with the understanding that they are to think and speak and act as Christians and that they are to live and work under the inspiration of God's love, within the sound of his voice, and in glad obedience to his will.

Among Southern Baptist ministers there is a new and growing social consciousness, evoked by the realization that the total objective of Christian evangelism is the regeneration of the individual and the transformation of society. Disavowing sectionalism and bigotry, the fact remains that we Southern Baptists with our tremendous numerical strength and democratic ideals have a large responsibility for the character of society in the South. The orphanages, hospitals, and schools which we have built and now support provide ample evidence that we believe in social service, even though we have not yet subjected the regional culture to a sharp, insistent, Christian criticism, as we surely must, if we are to fulfill our stewardship in the second half of the twentieth century.

Furthermore, our relentless attack upon the evils of the liquor business, in coöperation with other denominations and agencies of righteousness, demonstrates a willingness and a competence to deal with a major social problem. There is good reason to assume that we shall continue the fight against the liquor traffic. We should seek with the same vigor and moral earnestness to improve the quality

of the home, to overcome racial prejudice, and to secure justice in political and economic relations.

3. Underlying everything I have said about the minister's task is the conviction that he should embody in his own personal character the qualities of Christlikeness. As a Christian and as a leader in the community he has a moral obligation to speak truth, to follow justice, to treat persons not with contempt but with understanding love, and to be socially effective. The secret of the fruitfulness and attraction of the Christian ethic is discoverable, not only in the intrinsic value of the teaching of Jesus, but also and primarily in the fact that the ideal of character which he proclaimed was realized and manifested in himself. His life was completely in harmony with the moral purity, consistency, and truth which he taught. And the minister today, in whose mind and heart Jesus has the preeminence, gives the community an unforgettable picture of a person who is just and kind in human relations and who walks humbly with God. At the same time he does not allow the layman's statement, "I expect my pastor to practise what he preaches," to deter him from pointing men to the higher righteousness before which both he and they fall short. In reality he stands on the front line of Christian conscience, meets an opposing line of prejudice, and is likely to receive at some point along the way ridicule, misinterpretation, and bitterly unjust treatment. For this reason he needs, in addition to expert knowledge and social vision, the persuasive authority of moral excellence and the inner equipment of spirit which springs from faith in God and is nourished by authentic memories of Jesus who was full of grace and truth, who went about doing good, and who made possible for us what Whitehead calls "the habitual vision of greatness."⁴

You remember that Dr. W. MacNeile Dixon expressed in his lectures on *The Human Situation* a strong dislike for "the professors of conduct." He said: "The professors of conduct have been in the main austere men, seldom genial, complacent or humorous. They have dealt more often in censure than in praise. They have been for

the most part men who prescribed for themselves a rigorous discipline, and, believing that their fellows were at least equally in need of it, advocated the same mode of life for their neighbours."⁵ One might reply that it is not required of a professor of Christian ethics that he be popular and comfortable, but that he live and work in the spirit of the cross and be loyal to Jesus Christ at whatever cost. Likewise it is not required of a Christian minister that all men speak well of him, but that he have a vision of God, a passion for righteousness, a teachable mind, a compassionate heart, an up right life, and a readiness to suffer hardship in the cause of right. For my own part I lay to heart these words from the lips of Professor John Baillie: "I am quite sure that whenever the sower of the Christian seed finds that what he sows is failing to take root in the world about him, his first thought must be for the defects in his own sowing, and only his second thought for the stoniness of the soil. No Christian teacher can look into his own heart and deny that, where he has failed, a purer and more consecrated spirit than his own would in all human likelihood have succeeded."⁶ May God help us to be pure and consecrated spirits.

II

What does the minister's role as a moral leader imply for theological education?

The minister's moral task is an integral part of his total message and mission as an ambassador of Christ. His professional equipment for moral leadership, therefore, cannot be furnished by any one department, but is a matter of concern to the whole program of theological education. A pastor is expected to increase men's knowledge of God as revealed in Jesus Christ, to persuade them to commit themselves without any selfish reservations to Christ and his kingdom, to lead them in their worship of God, to be a wise counsellor of individual men and women in their personal difficulties and duties, and to provide competent and consecrated leadership for the church in its program and activities.⁷ It is the business of the theological seminary to pro-

vide training in the basic knowledge and skills that will enable him to perform these functions intelligently and effectively.

There is a place, I think, for ethics and social science in the curriculum of a seminary which prepares men to function as good ministers of Jesus Christ in rural communities and in modern cities. In this connection I should like to call attention to a study of theological education in the Northern Baptist Convention published recently by the Judson Press. The investigation, directed by Hugh Hartshorne of Yale University and Milton Froyd, reveals the fact that, although the alumni feel inadequately trained to recognize and deal with social problems, and although the students are interested in social ethics, the expressed aim of social information is represented by only 3.8 per cent of the curricular offerings of the seminaries studied. The report refers to the field of social science, especially as related to the modern conditions and movements which churches face in city and country, as one of "the areas of need not yet provided for in the seminaries, and which should be provided for in any seminary that advertises to the denomination that it prepares men for the ministry."⁸

It is the purpose of our Department of Ethics and Sociology to acquaint the student with the moral meaning of Christianity, to help him gain a knowledge of the nature of contemporary society, and to sharpen his insights regarding ethical issues and regional problems. To fulfill this purpose we are developing courses in Christian ethics which provide for thorough study of Biblical ethics as the primary source and test of moral wisdom; a survey of the history and types of ethical theory, including the clarifications and contradictions of philosophical ethics as well as the reactions of Christian thinkers and leaders to social issues; and a consideration of the profound and urgent relevance of the Christian ethic to personal responsibility in special situations in democratic society. In addition we offer courses in Christian Sociology designed to introduce the student to the sources and solid results of sociological science as related

to the pastoral ministry. We think that these courses, competently and reverently taught, should aim at the integration of the fruits of scholarship and a deep, rich Christian experience.

The theological student who takes the trouble to acquaint himself with the methods and findings of social science increases his equipment for service in at least six ways. 1. He has a conception of the community as a whole. This concept of the community has implications for the program of the church in the country and in the city which an effective pastor cannot ignore. 2. He knows how to analyze a social situation in the light of clear ethical perception. 3. He understands the scientific approach to social problems; the influence of social pressures upon personality; and the main proposals of social science to improve the quality of the family, to preserve and enrich the values of rural life, to construct instruments of neighborliness in the urban community, to overcome prejudice and exploitation in race relations, and to fulfill the political and economic conditions of international order and peace. 4. He knows how to read the signs of the times. His eyes are open to the major social trends in the region, in the nation, and in the world. 5. He is aware of the complexity of society and refuses to speak on a subject of intense social concern until he secures for his utterance an unassailable factual basis and the vitality of a Christian conviction. 6. He appreciates social values and applies a Christian theory of social change which successfully meets the tests of philosophical adequacy and practical effectiveness. Let me say at this point that there is an acute need of text-books in Christian Sociology which are free from the bias of the secular mind and carry the authority of rigorous, mature, Christian scholarship.

In the study of ethics there is no need for us to ape the secular educational world, but we must have regard for truth, respect for personality, and complete sincerity and thoroughness in academic procedures. At the beginning of the seventeenth century Francis Bacon identified three sources of opposition to the advancement of learning: the

zeal of divines, the arrogance of politicians, and the imperfections of learned men.⁹ And in the twentieth century there have been too many examples of the deflection of moral judgment by hysteria and self-interest. The fear of truth sometimes expresses itself in an attitude of contempt for truth and closes the eyes of timid men to the Christian demand for inward sincerity and outward truthfulness, but the Holy Spirit, who makes an impact upon the world through the minds of Christians, is no enemy of intellectual freedom and vigor. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). He associated religion and learning, faith and reason, and laid the foundation for the vital union of critical intelligence and religious devotion which is essential to an adequate moral leadership in our time. A theological seminary, devoted to the clarification of truth and the education of youth for the ministry, is one corner in the academic realm in which Christian scholarship should find, not only approval and protection, but also positive encouragement and fertile soil for growth and fruitage. On this basis theological education may become a powerful instrument for bringing the Christian ethic, undergirded by Christian faith and implemented by social science, more effectively to bear upon the lives of individual men and women and upon the customs and institutions of human society.

A seminary, in its etymology and in its essence, is a seedbed of human personality. In a recent regional analysis of the nation's human resources in the South, Professor Rupert Vance calls the Southeast, with its pattern of high fertility and its preponderance of children and youth, "the seedbed of the nation" and says that "more than anything else the future cultural and economic development of the Southeast will depend upon leadership."¹⁰ It is the deep concern of all of us who live and work here that this Seminary shall be in the new day, as in the past, a seedbed of full-time servants of Christ who are willing to serve in the humble places and are equipped to serve with distinction in

the most responsible places of moral and religious leadership in the South, in other regions of the United States, and on mission fields around the world.

The hope of achievement is the unfailing spur of effort. The men who are doing the hard work in nuclear physics, bio-chemistry, and radar are inspired by the possibilities of making discoveries. Research leaders on the frontiers of medical science think that cancer can be conquered. Are we ministers content to celebrate the moral victories won by former generations and to evade the crucial issues of our own day? The living God, who spoke through Hebrew prophets and came in Jesus to redeem his people, is calling us to the adventure of moral leadership. It is not right for us to capitulate to the pressures of a secular society, silence the word of God by fear of external authority, and become laggards in the onward movement of the social process. Instead it is our high privilege to stand in the bow of the ship as it cuts its way into the uncharted sea of a new world order. We face the future with brave hearts, whatever may be the ultimate outcome of human society on earth, for our supreme confidence is not in man but in the Lord of all history whose kingdom cannot be shaken.

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The Function of Christianity in the Making of World Order

To Declare the Christian Principles For Social Ethics *

W. O. CARVER, LOUISVILLE, KY.

One approaches such a subject with a terrifying sense of inadequacy. The whole series, and especially this and the final lecture call for an audacity that would overwhelm one with despair unless his audience can understand the limits of his hope. I am by no means expert or well prepared to speak in the fields of Ethics and Ecclesiology. I am presuming only to indicate the function of Christianity in declaring the principles and defining the necessary general lines of procedure in arriving at a righteous and workable order of life in our world. There is here no thought of defining, or even suggesting the working methods by which Christianity must undertake to fulfill its function.

It is hoped that something may be done to stimulate this and the oncoming generation of Christian ministers to face their opportunities and responsibilities in this age when God has done that which the author of the Book of Hebrews anticipates, adapting a prophecy of Haggai (Heb. 12:26-29). 'God causes to tremble, not the earth only, but the very heavens, for removing the things that can be shaken, things that are not more than constructions, not having the permanence of truth and reality. And this to provide that the unshakable things may abide.'

Our chief hope is to suggest the starting point for understanding and serving the need for world order. Some use will be made of my previous Norton Lectures (1934) when emphasis was placed in the progressive recovery of the spiritual values in man and in the world process and of the primacy of personality in any worth while philosophy. Also I am here amplifying and applying to the present situation of our life a previous study of problems which

* The second in a series of lectures on the Norton Foundation delivered at the Southern Baptist Theological Seminary in April 1946. All rights reserved by the author.

Christianity has created in the course of its history. These problems it has created both by its successes and by its failures in fulfilling its functions as a way of salvation and as a factor in producing and determining the course of society and civilization. It is continuously creating problems both for itself as a positive force in human life and as an institution organized for its own purposes, and also for all other institutions and cultures into which Christianity comes with its message and work. This study was published under the title *Christian Missions in Today's World* in 1941, after delivery at Hartford and Southwestern Baptist Seminaries, shortly after the Oxford, Edinburgh and Madras world conferences, and the projection of the World Council of Churches.

Let us suppose that the World Council were completely organized and fully functioning and that it sought to plan and speak for the Christian movement in this world situation. Suppose the United Nations Council should turn to this Christian Council and ask, What shall we do? It is not meant to suggest that any such council can be the voice of all Christianity. There are deep reasons why it cannot. But facing this theoretical condition may help us to articulate the social possibilities of the Christian movement in the life of humanity.

For most of us if not for all of us the field of responsibility will be more limited. We shall be interpreters of God in Christ in local churches and communities, in and through our own denominational channels of expression. Yet the principles that we will proclaim and apply will be the same that must be carried into all reaches of the life of mankind. Every problem worth solving has world bearings. Every ministry must now be conceived in the context of the world and carried on as a part of the total objective of the gospel for all mankind. Every church must relate itself to the full objective of the Kingdom of God; yet so as not to overlook, or neglect, or bungle its own nearer and immediate tasks.

I

As in history so in Ethics our Christian starting point is God. God as against all naturalistic, humanistic, eudaimonistic, secularistic approaches. Christianity comes to man on the ethical plane with the prophetic consciousness. It says to society and to all social planners: Hear the word of the Lord.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations. They have no knowledge that carry the wood of their graven images, and pray unto a god that cannot save. Declare ye, and bring it out into the open; yea, let them first take counsel together. Who hath showed this (the true way) from earliest time, and hath been declaring it from of old? Was it not I, Jehovah? and there is no God else besides me, a righteous God and a Saviour—there is none besides me.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word has gone forth out of my mouth and it shall not be retracted: Righteousness: (that means) that unto me every knee shall bow, every tongue shall swear. Only in Jehovah, it is said of me, is righteousness and strength: even to him shall men come; and all they that were aroused against him shall be confused in shame. In Jehovah shall all the seed of Israel be justified and shall glory" (Isa. 45:20-25).

"The final word; all has been heard: Fear God and keep his commandments, for this is the whole of man; for God brings every work into judgment with regard to every concealed aspect of it, whether it be good or evil" (Eccl. 12:13ff).

"When ye pray . . . say: Our Father who art in heaven, let thy name be held holy; let thy Kingdom come; let thy will be done—as in heaven so on earth" (Mt. 6:5, 9-10). "Seek ye first his Kingdom and his righteousness" (6:33).

1. Here is the starting point of Christian Ethics. And here is the core principle of guidance in every developing

social grouping and in every application of the law of social cohesion, and in all social conduct. Nor is even this core principle ultimate. It has no validity and no effecting power in itself. Nor is it sufficient to say that we live in a moral order, whose laws and operations are as inevitable, as autonomous, as self-vindicating as are the laws of the natural order. That is very true, terribly and tragically true, as also awefully, inspiringly and gloriously true. But neither in nature nor in society are laws self-originating or self-enforcing. Laws are expressions of personal will. It is impossible to conceive of law or to communicate the concept of law except in terms of personal will. I could never know law did I not myself consciously will something. Brunner is close to ultimate foundation in Christian ethics when he titles his discussion of Christian Ethics, the most complete work known to me in this field, "The Divine Imperative."

Just as any secure philosophy of history must rest on the affirmation of the Sovereign Creator Ruler, so any system of ethics that is not rooted and grounded in the nature of God expressing his will for society is suspended between nothing and nowhere. The Christian Ethic is grounded in the nature of God revealed in his will. In the New Testament the will is not so constantly emphasized as is the character of God, his holiness, his righteousness, his love. Paul finds in the God and Father of our Lord Jesus Christ the actual source and proper integration of every family in heaven and on earth. For him the Christian following is the household of faith, the family of God. Of this more in our succeeding studies.

2. The Ethical objective of Christianity is personality. We noted in the first lecture that in the Christian view history is a personality producing process. Christ Ethics is the provision and the process of creating, developing, realizing and perfecting persons, in themselves and in their relations, individual and community.

Christianity begins with the individual person. And it begins with him as a unitary, self-conscious, self-directing moral life center. To be sure each such personal unit begins

only as the potentiality of the ideal. He is first a unit of conscious life. He becomes a self-conscious unit. Along with that he becomes a willing conscious unit. In his conscious self-willing he becomes aware of environment. In its elementary stages consciousness of environment is in terms of personal environment. Only later does the emergent self distinguish between the personal and the non-personal in his environment. There is an undifferentiated wholeness in earliest environmental consciousness. As the powers and functioning of personality develop differentiation proceeds. The personal factors in the environment constitute a society of individual personalities in the midst of which each individual personality grows by the interaction and the interrelations of the various members. Each and all use the non-personal in the environment as material for personal interchange and for individual and social growth. Beyond this most general summary statement our present purpose does not call us.

Another aspect is of major importance. As the primary wholeness of environment comes to be differentiated, if we come to realize and to think through the situation and process of experience, our consciousness of self-unity and our awareness of social unity, and our reflection on the personal and the non-personal in experience and use give us a sense of fragmentation, of suspense. There comes the call for a unifying wholeness of the sum of all that we know and experience, use and conceive, as yet beyond us but there for experiencing and using. What holds it all together? There must be a larger environment as the causative context and unifying matrix for the varied and relative complex of our emerging social order in its incompletely related connectedness. What would be the nature of this environment of our natural personality producing process? Now if we have given attention to our own understanding of ourselves and our world it is clear that our true environment is personal, it is the social group interacting in terms of personality. If our environing wholeness has reality for us it must be also understood in personal terms. It is personal. The ultimate

environment of all the personality producing process is itself personal. The true environment of man is God, personal, ethical God.

Each individual lives, moves and has his existence in God. The Christian objective for the individual person, then, is to achieve in him the full realization of personality, the dignity, the autonomy, the functioning of mature self-hood in relation to God and in all finite personal relations. "Ye, therefore," said Jesus, "shall be perfect as your heavenly Father is perfect." He was speaking of the socially conditioned individual. His ideal is to bring many sons unto the glory of full sonship.

The ethical objective then looks to community. This is inescapable. For personality cannot even begin to be in isolation, nor make any growth in its individual self-hood except in personal relationships, in community. So Christian Ethics, like all ethics, deals with community relationships, ideals, standards, practices, sanctions.

There are of course many communities. They overlap, interpenetrate, are related one to another. Each person is a member of an expanding number of communities: family, church, economic unit, cultural group, political state, etc., etc. The ultimate community for our present life is world community. This is the high objective of the Bible revelation, the prophetic call at all stages.

The family is first. Then the long story of the creation of "the congregation of Israel," as the people of God, called and conditioned in order that God might incorporate all the families of the earth in one holy community, a new heaven and a new earth wherein dwelleth righteousness. That is the persistent approach all the way. That purpose is the basis of judgement of the Hebrew people and of all peoples.

Jesus came with the all-comprehensive objective of the Kingdom of heaven, the realm and rule of God in the hearts of men, to fulfill all righteousness in a universal community. So, while he accepted men individually he would build "my church" of the men whose personalities had been made the abiding place of God in his Spirit.

3. The motivation of Christian Ethics is love, and love alone. It is the love of God that plans and provides for human society. It is love in the individual that can prove the integrating, unifying force in his own personality; love for God, love for all personality and personal community of which he is a part. It is this attitude which enables the individual to become a transforming center of the divine love in the midst of his human relationships. Love then is the integrating, harmonizing, unifying and impelling motivation in all truly ethical and ideal society.

This was the teaching of Jesus when on two occasions he summed up the entire demand of God and the need of human society in the two commandments—"the first and greatest" and the "second which is like the first." That is the meaning of Paul when he says "the love of Christ constraineth us." He means the love of God embodied in the Christ "who died for all" and embodying itself in us who have been made to live in him and must "no longer live unto ourselves but unto him who for our sakes died and rose again." In that love we include all men and appraise no man except on the basis of his potentialities for being included in this new order of creation which God is effecting in Christ, reconciling the world unto himself (2 Cor. 5:11f).

Thus does Christian Ethics approach man and society from the side of God. It defines good in terms of freedom, righteousness, justice, mercy, service, and always looking beyond the human factors in the society to the glory of God in society as the realm of his rule. The motive is from God and the end is God's good pleasure in his product.

When the approach is made from the base of naturalism, good is defined in terms of goods. Prudence, skill and self-interest are the motivating dependence. Right is always relative, if admitted as a consideration at all, and doing right is subject to no compelling urges.

Humanism can offer no higher ideal than the good society, in which "good" is a varying concept. Eudaimonism is its highest appeal and "enlightened self-interest" its most powerful motive. The trouble always is that "self-interest

can never be truly "enlightened." It is only from beyond self that enlightenment can come; and only from beyond the community of selves that the power for community can be derived.

II

What then are the imperatives of the Divine Imperative which is the basis and the sanction of Christian Social Ethics? In the chapters in which Brunner unfolds his outline of the scope, spirit and aim of social ethics, in a highly satisfying exposition, he heads each chapter with the affirmation of the form which the imperative takes as it applies to that aspect of social relation and duty. That outline is far more elaborate than would be possible here, including as it does fourteen propositions defining the imperative in each field of applied ethics. Here attention is called briefly to four imperatives which the principles of Christian Ethics lay upon us.

1. The first necessity for society is the production of individual personalities. Without this there can be no society. This is a very great undertaking. Berdyaev has recently emphasized the importance and the supreme complexity and difficulty in producing true individualism, in his "Slavery and Freedom." He is at some points extreme and lacking in balance; sometimes possibly more Greek than Christian in the form of his thought. Yet he draws on the whole a terrifying and an exalted picture of the struggles and the paradoxes through which self-hood is discovered, emancipated, developed and matured. Jesus summed up the great challenge when he ended one of the many paragraphs in which he pictured the difficulties through which men enter the Kingdom of God by saying: "In your persistent endurance you will win your individual selfhood" (Lu. 21:19).

No social builders can neglect the fullest possibilities, the dignity, the integral value and consequently the rights and responsibilities of personal individualism and have any legitimate hope of producing orderly society. No man can

ever love his neighbor more or better than he loves himself. He can never love himself, nor know the meaning of love, save in responsive relation to God who is love. Nor can he know love until he knows it in relation to his neighbor. Man in his making always stands between God and some social group. As he comes into maturity of his own personality he knows himself as standing between God and the total community of personal life. He must be perfect as an individual person to hold this position. Yet in holding this position his personality is attained by transcending all provincialism, all selfishness. He is brought freely, joyously to accept and to fulfill all his relationships. It is only by perfect sonship that complete freedom is attained by the individual, and that freedom is freedom in society, in the household of God.

2. Hence community is the counterpart of individual personality. This is the second imperative of Christian ethics. The two are twin principles, complementary objectives, so inter-related that neither is attainable or rightly conceivable apart from the other. Yet the two principles do not work automatically. Nothing personal acts automatically. Every person is an event in life. While society is inevitable for persons, true society is not automatic. Both the individual and society have to be achieved through strenuous effort, persistent planning, endless adjustment, revision and advance. Every stage of development calls for revision and reconstitution of the self and of society. Intelligent and persistent endurance are the price of winning selfhood and society. The Christian can afford to have no illusions about this. That is why Jesus insists that one must have active love to God with all his soul, with all his heart, with all his mind, with all his strength, and that in everything of his own need and longing he must include his brother. Strenuous business this and always unfinished business.

3. Passing from the human plane now to the divine level in order to hear God speak his word to man in the making of the order of our life, God's first word is Righteousness. The

great, all-inclusive, persistently demanded imperative of God is righteousness. "Righteousness and justice are the foundations of his throne;" while "lovingkindness and truth go before his face." "Righteousness goes before him and his steps mark the way for us" (Ps. 85:13).

Righteousness is the dominant demand of the prophets. Isaiah's forty-fifth chapter is built around that emphasis, it is the central word of every paragraph. 'Jehovah who forms light and creates darkness, makes peace and creates evil, Jehovah that does all things calls':

"Distil ye heavens from above,
Let the earth open, that it may bring
forth salvation
And let it cause righteousness to spring up
together with salvation
I, Jehovah, have created it."

While the central emphasis shifts in the New Testament to love it does not in any slightest degree abrogate or mitigate the demand for righteousness. Indeed the Incarnation is the supreme expression of God's righteousness. His demand for righteousness in the human order would stop short of no means, nor hold back his only Begotten from all that the crucifixion could mean. His prayer at Gethsemane was addressed to his "righteous Father" whom he was by the sacrifice of himself making known to men, and providing that all men might know and believe that he and the Father were one. He had insisted that his demand for righteousness went far deeper and wider than that defined by the scribes and Pharisees.

Paul was made the chief interpreter of the basic Christian doctrines. In Galatians he interpreted the way of getting into salvation. He went on in Romans to expound the demand, the quality and the scope of Christian righteousness. In the gospel is revealed and provided "a righteousness of God" to which Law and Prophets witness. For the righteousness which originates and proceeds in faith, and is accepted as the free gift of God, comes through Christ

Jesus whom God set forth as the mercy-meeting-point between God and men through faith in his blood. And this was all provided and done as a necessity for maintaining his righteousness while redeeming men who were not, nor could be, righteous in themselves (Ro. 3:2ff).

And this fits perfectly into the representation of Isa. 59 (9-21). There man, even in God's chosen people, had utterly failed. So far had they corrupted themselves, so deep was their depravity that justice was turned back at a distance, and righteousness stood afar off; truth was trampled in the streets and uprightness denied admittance. In amazement and desperate grief that no man interceded to recover the people to their ideals Jehovah still refused to fail: "therefore his own arm brought salvation for him and his righteousness it upheld him." And he sent his "Redeemer to Zion, even to such as turn from unrighteousness in Jacob." The Redeemer enters upon a course of redemption through the power of God's Spirit. Nor would this Servant of Jehovah fail nor be discouraged until he has set justice in the earth, and the very isles shall wait for his law (42:1-4).

God will be satisfied with no social order not built on the foundations of righteousness, and erected in the structural frame of justice. Jesus refused at all cost to head an order of life for man that would give preferred status to any racial, social or religious group among their fellows. Into his realm men would come from east and west, north and south, and from every stratum of social standing where man's weakness and sin had drawn distinctions that fragmented the one human family. Yet he also refused any methods that would violate the dignity of human freedom, that would coerce or stupefy and draw personal integrity, and which would rely on physical force and political authority to compel conformity. God's righteousness demands righteousness in human relations; his patient love provides the methods of patient and merciful persuasion; yet makes no provision for the anarchy of unrestrained individualism and the nihilism of self-assertion. God still reserves the right of righteous judgment in physical destruction, and

especially allows the judgments of a moral order to work the ruin that the folly and the sins of men entail.

3. Another imperative which Christian ethics declares is spirituality. Man is called upon to order his life in the interest of his highest self and to subordinate the lower aspects of his being to the service and support of his truest humanity. Among others Lyman, in the *Meaning and Truth of Religion*, had made much of the "levels" in human experience. Man is natural, a product and a child of the processes of the natural, physical order. He is an animal. In much of his life and many phases of it he must lead in part an animal life. He is also human, personal, with the qualities of personal being, mind, will, sensitivity, reason, esthetic experiences and ideals. As such man is super-natural. In every essentially human experience and act man is supernatural. The almost universal use of the two-fold category of natural and supernatural to include all reality has been one of the most deluding and harmful distinctions of philosophical, scientific and theological vocabularies through the centuries. In man natural and supernatural meet. He is supernatural. He is in the natural order, yet in all his humanity man is above the natural order. As an animal man is not interested in himself. He is not a self at all. He is objectively interested in nothing. Only in his super-nature does man produce science, philosophy, art, religion, culture, history. History is a supernatural experience, wrought out on a plane above nature, and records man's transcendence of nature, both about him and within himself.

In the realm of the supernatural, which is the sphere of the personal, we must make a further distinction between the human and the super-human. There is a level of existence which is above what we may call the naturally human, the human as merely intelligent, aesthetical, culturally human. Our term for it is spiritual. Paul calls man on the lowest level *physicus*. On the second level he calls him *psychicus*, for which we have no English equivalent. It means the merely human, the hereditary human. In evangelical theological terminology it is the "unregenerate man,"

not that it is a negative term, but suggests that it awaits the highest level for humanity, the level of spirituality, in Paul's vocabulary the *pneumatic* man, the man who lives in the realm of spiritual insights, ideals and control. It is here that man takes on the image of God and enters into the superhuman realm. We may illustrate the distinction by the use of three Greek words which define the deepest relations of individuals on each of the three levels. On the lowest, the naturel, animal level mutual attraction, passion, is eros. On the second level the bond of relationship of individuals at its best is *filia*, the love of friendship. On the highest level the bond of union is *agape*, the attraction and mutuality of spiritual reciprocation.

These levels are not separable in the sense that we leave a lower behind in rising to a higher. One takes all that is genuine and real at one level up into and under the control of the higher level. On this earth at least a true man retains animal aspects at all levels and makes himself a good animal, but only in the service of his higher self. In the same way the spiritual man loses none of the essential characteristics of a natural person. But all the personal qualities are united in the service of the spiritual selfhood and spiritual relations and possibilities.

Now on each of the lower levels man tends to seek satisfaction and permanence. There is a struggle between the physical and the personal. There is the temptation to use the intelligence and the will and the emotions of the personal self for the wider and more persistent practices of the animal being. The primitive and emerging community consciousness and coöperation are largely devoted to the physical welfare and indulgence of the animal urges, satisfactions and dissipations. Idealism, planning and persistent determination are required for the growth of true personality in the individual and in the communal group, and to find the meanings of life in the personal plane.

Even more difficult is it for man to orient himself to the spiritual order and to enter into the realm of spirit and

to find there his true, his timeless home. The higher the ethical, the moral and the cultural stage of advance as people of time and sense, the more stable and rich our life and relations in "this present age," the greater becomes our absorption in fulfilling the demands and opportunities of the life that now is. Consequently the more tragic is the bondage that may hold us back from the power of the life that calls us to our highest possibilities. Paul expresses it by saying that 'the flesh lusteth against the spirit, because there is a deep antagonism between the two.' There is a twofold struggle: between the animal and the personal; and between the natural personal and the spiritual personal. The divine imperative calls constantly to man to give himself, individually and corporately to devotion to the spiritual, to enter the community of the family of God; to enter the Kingdom of the Father in heaven and in all reverence to seek to do and get done on earth that which will bring human society into harmony with the perfect ideals of the Holy Father. Here lies the demand, the gospel, the task of Christian ethics.

III

It will be pertinent, even at the cost of some reiteration, to call attention to some *guiding constraints* for those who seek to discover and apply the principles of Christian Ethics.

Here, first of all, let us clearly discern and firmly adhere to the Christian standards of value. Nothing can have any worth except in terms of personality. There are no values except personal values. The common distinction between property value and personal value is superficial and vicious. Property is material related to a person, for use. Nor can things have genuine personal value if they are employed to separate persons from other persons and from community. Jesus was very emphatic at this point. He utterly repudiated the thing measure of life. "A man's life consisteth not in things in his possession, not even if he holds them in abundance." A man may putatively gain the whole world and lose his self, thus losing all.

This is why it is so important to have a true view of the nature of man and of his relationships, to God, to society, to mankind, to material substance. The debacle of civilization in our day grows out of a philosophy which incorporated man in the process of natural evolution; which proclaimed man's self-sufficiency to achieve his own destiny; found its assurance in the essential goodness of human nature; and trusted blindly in the notion of inevitable progress. No aspect of this rather incongruous group of working concepts was supported by objective evidence or based on any principles of universal validity.

This philosophy expressed itself in physico-chemical, functional psychology; in behavioristic ethics, which described how men actually behaved without authoritative constraint and at best offered them intelligent understanding of natural trends and urges; but without effective motivation for control of these forces; in economic sociology which defines good in terms of goods, and measures prosperity by the abundance of their possession. In this philosophy religion was either ignored or conceived in terms of human interest and coöperation in good neighborliness and a superficial brotherhood without common fatherhood. Such brotherhood can do no more than federate mutual self-seeking. God, if introduced at all, was no more than the consummator of values, in the social constitution of humanity.

Next, Christianity must maintain its prophetic consciousness and independence in the field of ethics. Nor must we deceive ourselves by the vagueness of abstract terminology. If we say that the Christian church must stand for Christian ethics we need to go on still to affirm the definiteness of Christians, Christian men and women. Before he united them in even the beginnings of a corporate church Jesus emphasized that in the world his disciples are to be prophets, declaring the principles, characteristics and terms of the Kingdom of God and exemplifying these ideals in their own character and conduct. This would involve them in persecution. But thus they would become salt which God

would use to save the earth. They were to be the light of the world, in the shining clarity of whose good works men would glorify the Father in heaven.

In order that it be free to proclaim the divine standards in the name of the God of history and of social order organized Christianity was given no complete or fixed system of ethics, no blueprints of a perfect social theory. Indeed Jesus seems intentionally to have avoided making of his church a definite institution.

All institutions are human. As human they are all sectional, tentative, relative and changing. To make them permanent and final is to exalt what is inescapably relative to the status of the absolute; what must be temporal and partial to something final and eternal. Progress and learning give opportunity and need for modification in the forms of expression and application of the unchanging principles. Hence the New Testament offers no full or detailed form of political, economic, social or even ecclesiastical theory which is final and inviolate. Christianity needs to be always ready to advance with its achievements, to claim all its fruit, to adopt all its children, as it gains in its influence in the world.

The Christian program does have for its adherents a more extended statement of its principles of community and ethical behavior within the life of the church as it functions within the context of the wider world order, and disorder. These are found in the teachings of Jesus, throughout and summarily in the outline of Kingdom ethic which we name the Sermon on the Mount. The social principles and standards for the church are found in all the New Testament writings. The Epistle of Ephesians is devoted in its first half to an exposition of the total intent and meaning of the entire spiritual church as the Body of Christ, serving as the channel of God's directing presence in human and cosmic history. In the second half the Epistle sets out the motives, the relations, and the behavior of Christians as a distinct social group within each city-community. Here each organic church finds the ethical principles by which its own life is

to be expressed and cultivated, while it serves as the local prophetic representative of the Christ and as the light of his truth shining reproof, challenge and call to righteousness in the world community dominated, as it is, by lower motives and practicing sinful ways.

For Christianity to allow itself to be identified with any existing system or ideology at any stage would inevitably rob it of its prophetic power; would compromise its principles; would make it sectional and sectarian; would put it into competitive conflict with all other systems. It would then become just one more form of partial life in a single age, and no longer the voice of God for all times and for the eternal ideal.

Still the church of God must maintain the continuity and the continuities of the word and the work of God in history. The church must have its history. It is never to be a segregated group, separated wholly from the course of human history, maintaining a sequestered life, and holding to an interim ethic to be practiced only in some coming age. The ethical ideals and standards of Christianity are always such a should be accepted and practiced by all men. The "river of the water of life" does not flow through human history within confining and self-protecting flood walls; it is meant to overflow and fructify all the lowlands of human life and need.

3. Another necessary quality of Christians in their proclamation and pressure of Christian Ethics for the social order is active patience. This is one of the Christian qualities most urgently pressed upon those who have committed themselves to Jesus Christ and his undertaking. It is unfortunate that our most popular versions of the New Testament have substituted the Latin "patience" for the Greek endurance (*hupomonē*), staying persistently under the burden and the task. God is called the 'God of endurance', and we are exhorted to share the 'endurance of faith', and 'the endurance of hope.'

We are taken over into the experience and work of the Kingdom of God, a divine task on a world scale, persisting

through the centuries and using the times of opportunity to consummate the ages in the fulfilling purpose of God. "The God of hope" must be allowed to 'fill us with all joy and peace in believing in the power of the Christ through the gospel, so that we may have his hope overflowing in us as it is sustained by faith in the dynamic of the Holy Spirit' (Ro. 15:13). We have need of endurance so that we may persistently do the will of God and receive what he has promised—the endurance that is sustained by assurance (Heb. 10:36).

There is always the temptation and the danger to Christians of impatience for the coming of the Kingdom of heaven. Men are ever demanding "to see one of the days of the Son of Man." That was one of the chief difficulties of Jesus in dealing with men who were over eager for the Kingdom which he proclaimed as "at hand." Indeed it is ever at hand if only men will accept it in its true nature and enter it upon its only possible terms. Jesus found that since the Kingdom of heaven began to be preached by John the Baptist all men were seeking to rush pell mell into it, and men who believed in the effectiveness of violence were undertaking to take it over by force. His own disciples were in too great a hurry. Even the Twelve would hasten him to assume its headship and join the multitude who would force the royal crown upon him.

John the Baptist was willing to reveal his disappointment that the Messiah did not take his great power and reign. And the followers of Jesus even at the ascension wanted to know whether the Kingdom was not to be 'restored to Israel at this time.'

That impatience ever tends to express itself in Christians, and the more so when they commit themselves to the social reconstruction of human order. This impatience works against true progress in social righteousness in several ways.

Many surrender the hope and refuse to take seriously the work of justic and peace. "Where," they ask, "is the promise of his coming?" Others piously accept in faith the full glory of a happy perfect order, but hold it with a pes-

simism that cloaks itself with a delusive, optimistic claim to superior faith. These postpone the Kingdom to the superficiality of a power enforced and unrealistic millennial age. Both these interpretations result in futility and delay. Both groups refuse to take Jesus Christ seriously and make a high virtue of not trying to bring the reign of God into "this present evil age."

Yet others demand immediate reconstruction of society and would coerce subjection of peoples to the good order which they embody in their theories. Christians do not find it easy to work with God while they wait on God; to join Jesus and to follow him while they labor together under his lead. What is needed is full acceptance of the seriousness of the gospel of the reign of God on the earth; fullest realization of the magnitude and complexity of the task of guiding or even of positively influencing the reconstruction of world order, both in the large and in more limited and even in local communities; the most realistic grappling with problems. All this calls for all the powers of Christian thought, research and wisdom and for dedication to the extent of utmost sacrifice to following the Christ into all the ways of human association.

4. In the first lecture we said that the Christian view of history must come to our world as a gospel, not as one theory among the philosophies of history. Christian Ethics is the gospel of the order of the common life of men, offered by the God of righteousness and of love, to be effected by the "Creator Spirit." We must recognize our dependence and our infinite resource, for Christianity is God working within us, and so we must work out to completion our salvation along with him unto the willing and the achieving of what is well pleasing unto God.

The Preacher and Persons*

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I said yesterday that preaching and worship must be thought of in close relationship with one another; but it is equally true that preaching and the pastoral office must be thought of in close relationship with one another. The reason for this I have tried to set forth in my book "The Servant of the Word": it is that in the act of preaching, if it be true preaching, a relationship is set up, between the preacher and his hearers, which, within its own necessary limitations, is of a directly personal kind. It is indeed the setting up of this directly personal relationship which in part distinguishes preaching from other kinds of public utterance, such as lecturing. But it is important to realize that when I have dealings with a human being, that relationship which is set up is with personality in the degree to which it is—not merely transient and incidental, not merely instrumental or functional—but rather is part of, and expresses, a more permanent and inclusive interest in the other man as an individual in the totality of his being and life. For example, merely to take my letters from the postman is not to have a personal relationship with him, even though it is true that he is a person. It is when I get to know him as an individual and to enter in some measure into his distinctive personal history and situation—ask him, for example, about his wife and children, his hopes and fears for them—that the relationship begins to be truly personal; and when that happens, the otherwise purely functional relationship of receiving letters, itself ceases to be merely functional and become itself personal. Similarly, with preaching. Preaching, to be sure, is in some degree—as I have said—an inherently personal relationship in a way that receiving letters from the postman is not; nevertheless, there is no question that in proportion as it also is taken up into a wider and more permanent system of right personal relationship between the preacher and his hearers, it gains in power and

effectiveness. In other words, preaching should always be part of the pastoral relationship; it should be one activity within a settled and continuous ministry to men and women in the manifold individual, intimate problems of their daily lives. "Who may lawfully preach?", asks a mediaeval handbook, and the answer given is: "priests, deacons, subdeacons, who have the care of souls."

This is of great importance. In the first place, the preacher who is in close and continuous pastoral contact with people, will find therein a rich source of material for his preaching. He will know their problems and perplexities, the weaknesses and failings, in a way that is not otherwise possible—problems and perplexities, weaknesses and failings, to which if his preaching does not sooner or late, at least in some measure, bring a saving and illumining word of God, it must be accounted to have been of little effect. And then in the second place, such a close relationship with people, if it be of the right sort, be itself kept in close relationship with our preaching work, will help to guard us against some of the errors which so easily beset us in our preaching. Thus it should help to keep us aware of, and so enable us the better to resist, the temptation—which besets us all—to use abstract or semi-technical religious or theological jargon which nobody who has not been trained in a theological seminary is likely to understand. A minister has no business to be above the heads of his people either in language and ideas, except perhaps in a quite incidental way which does not impair the main impact of his message. If he is, that argues more than incapacity as a preacher; my point is it reveals a pastoral defect, even something approaching a spiritual and moral defect. It argues a failure to take the trouble to visualize them as persons and to be in their world with them as persons. I am inclined to think that a man who cannot speak with at least some effectiveness to children—finding (perhaps at the cost of a good deal of trouble) the right way to put things for them—ought to give up preaching to anybody; but perhaps that is an extreme judgment. Moreover, a close personal relationship

with people will help to guard the preacher against the temptation to preach on remote, abstract, general themes, which may be of interest to him as a student of theology but which, in that abstract generalized form at any rate, have little contact with, or hold upon, his hearers. It is not much use, for example, to sit down to write a sermon at large in the abstract on, say, the forgiveness of sins, or the love of God. The danger is (as Dr. Oman has said) that "starting with such a large, colourless abstraction in the void, you will never bring it down to any actual interest of men's daily life or appeal by it to any prevailing mood of the human soul." (*Concerning the Ministry*, p. 229). On the other hand, if the need to say something on forgiveness arises out of, or at least immediately connects itself with, the poignant, concrete, situations of men's personal lives, which you know at first hand, that will impart a pointedness and relevance, as well as something of personal concern for men and women, to your utterance which will make it an entirely different thing.

Then in the third place, the right sort of pastoral relationship will help to compensate for some of the inevitable limitations of preaching. One great difficulty for example, in preaching is that you have to bring the same message to such a variety of persons: your audience, is made up of people of different ages, temperaments, mental gifts, spiritual and moral need. In spite of what I have just said of the dangers of preaching on abstract generalities as it were in the void, there has to be, nevertheless, something of a generalized approach to truth and to its applications in the lives of men and women, because, when all is said, you are publicly addressing a general body of people. Herein, indeed, is one thing which makes effective preaching so difficult an art, namely that you are bound to speak in general terms, and yet your task is to establish such a personal relationship with your hearers that each feels that he is in some degree being individually addressed. I shall return to this difficulty in a moment. Meanwhile the point I wish to make is that one important way in which this limitation can be

minimized is for the necessarily more generalized approach of the pulpit to be supplemented by the more particular and individual relationships of the minister with his people. The preacher frequently does little more than bring an awakening summons—a knock on the door. But the wise pastor often is given the opportunity to take the message a good deal farther than the door, he can get right inside the house.

Now let me return to the difficulty just referred to, the difficulty that stands all the time in the way of effective preaching, namely that, in spite of the fact that your listeners are so various and that you have to address them publicly, nevertheless you have to establish such a personal relationship with them that each feels, in some measure, if he is responsive at all, that you are speaking to him personally. How may this be accomplished? Well, a number of things might be said, but there is one quite fundamental thing which I want to develop for the remainder of this lecture. I believe very strongly that our power to establish a personal relationship with men through preaching will vary with the extent to which we are learning to *love* them, in the true and deep and mature sense of that much abused word. The Apostle said: "Though I speak with the tongues of men and of angels and have not love it profiteth me nothing." What I am now saying is that equally it profiteth those who listen nothing, or at any rate, if not nothing—for God can, and does use very deficient means to His own high ends—then certainly it profiteth them a good deal less than would otherwise be the case. The deep personal concern for men and women which is what we mean by love, if it informs all our preaching, will assuredly make itself felt, and, in spite of all the unavoidable limitations of public utterance, will do something and even a very great deal, to establish that personal relationship with the hearer which we have said distinguishes, or should distinguish, preaching from other forms of set public speech. We might put it like this: all effective preaching has an indefinable note of winsomeness in it. Winsomeness, as distinct from merely

hypnotic power, is precisely the capacity at one and the same time to individualize and to draw. You cannot be winsome to a crowd as such; but you can hypnotize a crowd, and much that passes for powerful preaching is often hardly more than a form of crowd hypnotism—spellbinding. You can only be winsome to a crowd by making it in effect cease to be a crowd, by in fact achieving this miracle of an individual relationship to its members. You can only achieve the miracle, by having something of the spirit of love to them as men. That is why the conscious attempt to be eloquent or rhetorical in preaching is always ineffective, even if it momentarily impresses. After all, you do not indulge in eloquence when you are talking to people for whom you have a deep concern. You remember what was said of our Lord—the greatest preacher the world has ever known. “And seeing the multitudes he had compassion on them for they were as sheep having no shepherd.” That was part of the secret, part at least of the reason why, as the record says, “the common people heard him gladly.”

Yet having said this, I am conscious of the danger of misinterpretation. The word “love” is such an ambiguous, such a degraded word in our tongue. To many it suggests at once a weak and namby-pamby thing, so that to say that our preaching should have some of the winsomeness that springs from love sounds like saying that it must never be strong and vigorous, never sound the note of warning, or rebuke, or demand, never make our hearers feel in the least degree disquieted. The word calls up all the horrors of sentimentality and saccharine. Let us then consider what it means to love a person in the Christian sense of the term, consider it in the assurance that in so far as we can achieve such an attitude to men and women, it will indirectly but none the less profoundly affect the whole manner and matter of our preaching without our being aware of it.

Three points:

The first thing I want to say is a little difficult to express. You only really love a person when you see him in some degree as an absolutely unique individual who is not like

anybody else and is not intended to be like anybody else: one whom God has made to be just his own distinctive self, yes even if it be a self you find it hard sometimes to get on with. And you not only see him as thus having his own distinctive individuality, his own idiosyncrasy, but you accept him as such, nay rejoice in him as such. Love always thus individualizes its objects, wants people to be themselves, accepts them for what they are—warts and all—in all their infinite variety, accepts them as from the creative hand of God.

All of which, I am afraid, sounds quite intolerably vague, but perhaps I can bring home its meaning by relating it to our work as ministers. I believe that one of the things which often gravely hinders us from working and preaching effectively is that all unconsciously we develop a certain narrow professional interest in men and power. And perhaps we are the more likely to do this, the more in earnest we are about our job. We come to see men and women primarily as people to be changed, as souls to be saved, brands to be plucked from the burning: and if we are not careful, we lose the way of seeing them as they are in their individual, given selves at all. And that is very serious; for although the desire to see men saved and sanctified through Christ is certainly the highest expression and manifestation of Christian love, yet if our love does not include more than that, if it does not include a relish for them and delight in them, for their own sakes as distinctive individualities, if it does not include a desire that they should be and remain just themselves even in and through that most radical and blessed change which we call conversion, then it falls short of the fullness of love. It is in fact a narrow and restricted love, narrowed and restricted by a professionalism which is not the less professionalism for being rooted in a most worthy purpose. And the tragedy is that such love tends to defeat its own purpose. People are vaguely aware that they are the objects of a merely professional interest and they vaguely resent it. They feel that the minister is always wanting to *do them good*, that

he is somehow not really interested in them for their own individual sakes. Was it Thoreau that said that if he thought that anybody was coming to him in order to do him good, he would run a hundred miles as quickly as he could? No doubt people often misjudge us parsons in the respect. They just assume that we are only interested in them as salvage, so to speak, and not as persons. They quite gratuitously imagine that anything the parson does or says is always part of a scheme for getting at them—a sort of a marked battery—when it is nothing of the sort. But the barrier between ministers and laity, which seems to be almost part of the thought pattern of contemporary man, is not the less real because it is in a measure imaginary and set up by the other man. And we have to try to overcome and see that there is no justification for it, so far as our own attitudes are concerned. We must resist this ever encroaching professionalism and the way in which it grows upon us unconsciously. Or to put it positively, we must increasingly learn what it means really to love persons.

Believe me this sacred professionalism of which I speak is not easy to resist if we are in earnest about our work; it does grow upon us unconsciously. I once tried my hand at writing a novel. I did not succeed, needless to say, but I did discover a rather sad truth about myself, namely that as a minister of the gospel I had gradually lost some of the power which I am sure I once had of seeing and appreciating men and women objectively in their peculiar and total individuality. I had come to see them all primarily as sinful men and women needing to be changed, and that meant that I was no longer able to see in them that which love would not want to see changed. I caught myself once in something of the same attitude, when travelling in a train. Some men got in and immediately settled down to play cards for money. Then as they played they began to talk about their homes and children and gardens. I was horrified to notice flit across my mind a faint feeling of disappointment. My unexpressed thought had been that nobody who is so sinful as to gamble enthusiastically could have so decent and clean

an interest as delight in children and gardens; if they ran true to pattern, my pattern, the pattern that is to say of one who had got into the way of thinking of men first and foremost as people to be saved, they ought really to beat their wives. Dr. Carnegie Simpson once told me of a maid in a house where he was staying who had won something like 5,000 pounds in the Irish Sweepstake. Her mistress told Dr. Simpson that she, that is, the maid, had not spent any of the money on herself, but had provided for her old father, had set up an out of work brother in a business, had paid for hospital treatment for a sister. Dr. Simpson says he felt the maid had somehow let him down. Unattended by the professional ministrations of a gospel preacher like himself, she ought plainly have gone straight to perdition.

We might put the point theologically by saying that we parsons and preachers are always in danger of thinking too exclusively of the God who is Redeemer, and forgetting the God who is first of all Creator. We cease to see people as God has made them in all their richness and variety of their natures, a richness and variety which they still have in spite of being sinners needing to be redeemed. We see them, I repeat, only as people to be saved, which means or may mean that we do not see them and appreciate them for what they are in themselves. And that is a failure of love, and the failure will subtly affect the power of our preaching to win people.

The second thing in the Christian attitude of love to persons of which I want to speak has to do with what may be called, in the first instance, *sympathy*. I say "in the first instance" because there is a purely natural impulse of sympathy which many people have in varying degree quite *independently* of Christian faith and experience, and what I have in mind is something rather different from that, though it has kinship with it, being perhaps the purification and enlargement of it through the grace of God. Natural sympathy, even in those who have it in a high degree, is always limited in its range and direction; for it has as its inevitable correlative, as Brunner points out, natural *anti-*

pathy, a feeling, that is to say *against* certain types of persons—their character, temperament or behaviour—so strong that other elements in their life which would otherwise draw out sympathy are incapable of doing so.

What then is distinctively Christian sympathy to be differentiated from merely natural sympathy? Well, I hardly know how to describe it. It is the power to penetrate objectively yet feelingly (not emotionally) into the individual self-awareness of any man with whom we have to deal—yes, even if it repels or revolts us because of his meanness or wickedness or dullness—so that in some measure we get inside his skin, see the world through his eyes (even though they are mean or wicked or dull eyes) hear the world through his ears, participate in his feelings, think his thoughts, get a sense of him as an individual with only one life to live, one death to die, so isolated in his interior life, a man with his own memories and regrets and frustrations and disappointments, one still perhaps with hopes and dreams of other things and gnawing, unsatisfied hungers, to feel something of the “might-have-been” which is in every human life. But words are of little avail, if we do not know already what is meant. Perhaps two instances, one positive and the other negative, will help to make clear this sympathy, this feeling-in of love.

The positive instance is that spirit which breathes through all the records of St. Francis of Assissi—The Little Flowers, the Life, the Mirror of Perfection. Whatever there may be of legendary accretion in those records, or of the idealizations of loving memory, whatever reservations we may be inclined to make as to the wisdom of this or that particular thing that the saint did or did not do, however much we might perhaps desire some admixture in him of the robuster virtues, there is no question that what shines through all the records with a realism and a power that could only have sprung from historical reality is the very quintessence of this wholly distinctive manifestation of Christian love which I have called “empathy.” St. Francis has in preeminent degree what I am sure we all ought to have in some degree—

the blessed faculty of imaginatively feeling his way into the personal and individual being of the other man, whoever he was and just because he was there as a man. Thus he came as near as any man could to standing in the shoes of the loathsome lepers, sitting where they sat, feeling as his own the desolate loneliness of their state as they walked the roads ringing their bell and shouting "unclean! unclean!" that all might flee from them; and knowing what such an act would mean to them he even sat down with them to eat from the same dish as that in which they dipped their rotting and bleeding fingers. And whatever we make of the strange story of the stigmata, according to which the very wounds of Christ appeared in Francis' own body, surely Arthur Shearly Cripps is right in seeing in it the symbolic expression of this same power of empathy which is distinctive of Christian love. The Saint says in Cripps' poem "the Death of St. Francis,—*"I felt as mine*

The dark distresses of my brother limbs,
To feel it bodily and simply true,
To feel as mine the starving of the poor,
To feel as mine the shadow of curse on all,
Hard words, hard looks, and savage misery,
And struggling deaths, unpitied and unwept.
To feel rich brothers' sad satieties,
The weary manner of their lives and deaths,
That went in love, and lacking love, lack all.
To feel the heavy sorrow of the world
Thicken and thicken on to future hell,
To mighty cities with their miles of streets,
Where men seek work for days, and walk, and starve,
Freezing on river banks on winter nights
And come at last to cord or stream or steel.

The horror of the things our brothers bear!
It was but nought to what came after,
The woe of things we make our brothers bear,
Our brothers and our sisters.

The negative instance is modern, indeed contemporary. Consider these dreadful moral perverts who have been responsible for the unspeakable horrors of the German con-

centration camps and which the whole world apparently has derived considerable satisfaction from seeing hanged. I have heard many Christian people express themselves on these men and women, both publicly and privately; I have not heard one in whose accents could be detected the least tincture of agonized concern for them as living individual persons; or, if that be asking too much, for that is indeed a very hard thing to feel when the mind dwells upon the horrible things they perpetrated on other living persons, I have not heard even an acknowledgement that a Christian ought to feel such a concern, and that failure to do so needs the pardon of God. The usual attitude has been that these perverts must be destroyed as lice or beetles are destroyed. The whole thing, that is to say, has been on the level of natural sympathy and antipathy. The depth of natural sympathy for the tortured has produced an equal passion of antipathy to the torturers. Do not misunderstand me. I am not saying that there is no place for moral revulsion and indignation. Of course there is; but then moral indignation or recoil is not, by itself, distinctively Christian reaction. It only takes on a distinctively Christian quality when there enters into it and informs it something of the "empathy" of love towards the evil-doer. That turns indignation into an agony. That brings you at least distantly in sight of the Cross.

How does this affect our preaching. I believe that in so far as something of His attitude is achieved, it will affect it deeply, for the reason I indicated earlier. It will give that strong winsomeness of mature love to our preaching without which it will lack real effectiveness. In particular it will affect our whole treatment of the theme of men's sins and weaknesses. We must indeed speak plainly and truthfully about sin, though always humbly including ourselves in the condemnation. It is no part of love *not* to do that. But the merely sledge-hammer denunciations which one sometimes hears effects little. It merely hardens, or on the other hand, ministers to people's good conceit of themselves. It is so easy to "Compound for sins we are inclined to, By damning those we have no mind to." I remember once

hearing a sermon by W. R. Maltby, which searched you through and through in this matter of our sinfulness and need for forgiveness; but the searchingness of it resided not merely in its penetrating insight; it resided just as much in the manifest concern for sinful and erring men and women, the imaginative love for them in all their ways, which breathed through it. In comparison Parker's famous conclusion to his sermon denouncing the Armenian atrocities—'God damn the Sultan'! was surely as useless and ineffective as it was violent, crude, and merely natural!

The third thing which distinguishes the Christian attitude of love—and one which will affect our preaching more directly and obviously perhaps than the points already set forth—is one which has to do with our relation to other men as a *thinking* being. Speaking generally, what is required of us is a deep and continuous respect for men as beings, persons, who are called above all things else to walk by their own insight into, and apprehension of, the truth.

Now that may seem an obvious thing to say. Of course a man must follow the light within his own soul, steadfastly adhere to the judgments of his own conscience on what is right and true, not turning aside under the pressures either though the light he has is a very poor light, he must have that loyalty to it which is the indispensable pre-requisite of getting more light. These are the merest rudiments you would think of any right philosophy of personality, not to speak of any sound protestant doctrine of the rights of general truths when they are stated; it is an infinitely more difficult thing to have all one's concrete, actual dealings with men and women deeply sustained and informed by them, and most difficult of all is it, perhaps, when you are a minister and preacher who most earnestly and eagerly want them to believe as you do, and walk the same way of Christ as you have set out to walk. Then indeed it is necessary that you should love them as persons with that high, austere, mature, patient, selfless love which is, or ought to be, distinctive of the Christian soul. Let me seek to make plain what I mean by one or two illustrative points.

First, if you rightly love a person you will most deeply respect, and pay regard to, his *need for truth*, his right to truth; you will know that truth is his due, for only by coming to know more of the truth can he grow in stature and strength as a son of God. The soul needs truth as the body need bread. This is not always deeply realized, though it may be subscribed to as an abstract proposition. In everything worth while in our life we make progress by having our eyes opened, by coming to see things which we did not see or know before. Over every step forward of any consequence, every entering upon a new stage of growth these words might be written: there fell from my eyes as it had been scales; whereas I was blind now I see.

Always spiritual growth and increase in insight, knowledge, discernment go together, and if you love people you will know that what they most deeply need, and what you must seek for them, is that increase. You remember St. Paul's prayer for the Philippians: My prayer is, he said, that your love may be more and more rich in knowledge discernment of what is vital.

This means that your ministry, particularly your preaching ministry, must be in a most steady and solid way a teaching ministry, if you like, a doctrinal ministry. It ought to seek to give men and women, and build them up on the foundation of, a sound and living theology, a theology which, without losing contact with the problems of daily life, nevertheless does justice to the whole Christian faith in all its range and depth, as a deep or massive and unitary and adequate doctrine of God and man. Don't let your preaching get involved in trivialities or sentimentalities or merely passing topical themes. I do not want to insist on this if I may. This, after all, is a shaking and shattering world in which people are called upon to be Christians today, a world of vast seismic movements and impacts wherein almost everything that touches even their private individual lives comes out of a background of large-scale cosmic happenings. People need insights and convictions which are commensurate with these things, which in their range and depth and massive comprehensiveness can stand up to the

challenge. They need to be built up in Christian truth. Vague sentimental affirmations of the fatherhood of God and the brotherhood of man, are not only not adequate to the full reach of the Christian faith as it has come to us through the centuries of Christian thought and experience, but also to men's situation today. It is like trying to put out a conflagration with a garden syringe. I am sure it will always be good for us to ask concerning any sermon we write and preach, I am sure it will be part of our love to men and women to ask, what of distinctive Christian insight and truth—I emphasize the word distinctive, for it is so easy to think that we are being Christian when we are merely echoing contemporary errors and superficialities—am I seeking to convey, am I likely to convey, by this discourse?

Second, if you rightly love a person you will deeply respect, not only his need for truth, but also his capacity for truth. I want to say only one of the many things which might be said in this connection. I believe that it is one of the surest marks of distinctive Christian love to men and women that you are ready to receive truth from them as well as to seek to impart truth to them. The preaching minister has no monopoly of truth; others beside himself have a capacity to receive it from the Holy Spirit and to impart. Does not the Scripture say that it is with all the saints that we know the love of God in Christ? I am sure that such a humble and loving readiness to learn *from* your people as well as to teach them will deeply affect the winsome power of your preaching to get past the exterior defences of their minds to the innermost places of heart and conscience. That is why I think pulpit preaching, if it is to play its full part in a teaching ministry should always be supplemented by opportunities for the sharing of minds with one another in conference and discussion. I like to fill out in imagination the hints which the Gospel records give of our Lord's method of talking with, and not merely preaching to, his disciples. The analogy breaks down, for the disciples had nought of truth they could give to Him who was Himself the Truth; nevertheless it indicates a spirit which we per-

haps have the more reason to cultivate because we need what others can give to us as much as they need what we can give to them. I remember once being in the vestry after a service with a minister who was not only a great preacher, but also a great Christian soul; nay indeed he was a great preacher precisely because he was such a great Christian soul. A man who had listened to the sermon he has just preached came into the vestry in a state of some excitement and protested against some of the things which had been said. A painful situation might easily have arisen, but the minister listened gravely to the man's protests and then said: "Thank you so much for coming to tell me your thoughts and feelings. Perhaps you are right. We must be fellow-seekers after the truth, fellowhelpers to the truth. Let us talk it over together." It was one of the finest manifestations of Christian love I have ever seen, and I am sure the spirit of it had not a little to do with the unusual effectiveness of that man's preaching work.

Third, if you rightly love men and women, you will deeply respect their freedom as persons, and in particular their freedom to refuse the truth which you are commissioned to bring them; you will respect what has been called their sacred right of rejection.

Nothing is more important than this for setting the whole tone and manner of our preaching, and saving us from peremptoriness, from denunciatory hardness, from impatience, from anxiety, and from in the end perhaps losing faith in our calling and our work.

I cannot do better I think than paraphrase here some words of John Oman in that noble and lovely work entitled *Vision and Authority*, which I do most strongly commend to you. "Though God," he says, "from a tender regard to the spirits of His children made in his own image with this power of free choice, of rejection, endures much resistance to his will and confusion in his world, his servant is not always able to escape the temptation to be peremptory when he has power and hysterical when he lacks it. The sense of responsibility in face of the sad estrangement from God of the souls he cannot by his message convince, has

often led to hard antagonism and hurtful insistence. Nor has any one done more than Christ himself to place us in this danger. He so taught us to value truth and love men than it is very hard for us to admit failure. The peril is then great that we shall begin to waste our strength in mere conflict, mere denunciation, mere negation, or what is worse the energy which should have gone to the patient proclamation of the truth will be diverted to the embellishment of it in order as we think to make it more popular and palatable. Yet Christ if he has exposed us to this peril has also sought to warn us against it and to protect us from it. Nothing is plainer both from his own whole bearing in face of the rejection of men as well as from his explicit teaching than that he would have his disciples go forth to preach and to manifest the truth in plainness and humility, not striving and crying, but being strongly patient and gentle towards all men. They have not duty to embellish the truth, much less of putting anything else in its place. The responsibility for rejecting it lies between the man himself and God. And the final task of winning men's hearts for it, is not ours but God's." We must be content to leave the truth to make its own appeal, or rather we must be content, having preached it, to commit ourselves and our hearers to the Holy Spirit, to the patience and wisdom of God who unlike ourselves has interior access to the hearts and minds of men.

Have you ever thought how much of the mind and spirit of the Master (how directly and rebukingly it speaks to us who would declare His gospel) is revealed in that incident when the Samaritan villagers refused to receive him, shut their doors, in effect, in His face? James and John came back, you remember, in angry indignation at this rejection of their master. Master, they said, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? And he turned and rebuked them and said: Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives but to save them. And they went to another village. Everything is in that simple phrase.

Saving The World To Save America*

Cornell Goerner

Gathering dust in many an American attic are old copies of the *Literary Digest*, that popular periodical which, for so many years prior to the failure of its famous "straw vote," reflected accurately the state of mind of the American public by summarizing the contents of the secular press. It would be a good thing if Mr. American Citizen would go to the attic, or to the public library, and dig out the issues of this magazine covering the period 1920-25. There he might read a story so strikingly similar to the events being recorded in the daily press in 1946 that he must surely remark upon how history is repeating itself. He should then be driven to serious thought and desperate prayer that the whole cycle from 1920 to 1942 might not be repeated, ending in another and more devastating global war.

Opening the *Literary Digest* of July 16, 1921 at page 22, the reader finds an article entitled, "Are We Ready for Wholesale Murder?" Reporting recent developments in chemical warfare, it raised the question:

Are civilized nations at war prepared to adopt weapons that will enable them to wipe out an army of a million men in a few hours or to annihilate whole cities? Our chemical-warfare service assures us that the United States now possesses the means of doing this very thing. What are we going to do about it? The editor of *The Scientific American* (New York) expresses his belief that . . . all poison-gas warfare should be declared unlawful by international agreement of some sort. Unless something of this kind is done, the next war, he believes, will make the last one "restful, by comparison," and will "wipe out mankind at a rate which will turn many a flourishing capital into a deserted village."

The reader rubs his eyes and looks again to make sure that the date of the article is 1921 and not 1946. He looks up several recent articles on the atomic bomb and marvels at the similarity of language with which the threat of another

* From a chapter in Dr. Goerner's forthcoming book, **The Day Is At Hand**, to be published by the Home Mission Board, Atlanta. Used by permission.

war is described. He recalls that poison gas was *not* used in the last war, and is beginning to feel hopeful that, after all, the atomic bomb may never be used and the prophesied terrors of another war may never be fulfilled. Then he reads these words spoken by the editor of *The Scientific American* in 1921, and his heart sinks: "It has been urged that the free use of gas will make future wars so frightful that no nation will dare to provoke a conflict. The answer to that assumption is that, in the past, the development of new weapons of great destructive power has never prevented a nation from rushing into war."

Opening the *Literary Digest* for July 23, 1921, the reader finds the leading article for the week entitled, "Disarmament in Sight." Quotations from the press of the world "hail with joy" the calling of a Disarmament Conference. A typical utterance is from an editorial in the *Columbia (S. C.) Record*:

The men and women throughout the earth will say whether the hellish specter of war shall again stalk through the earth to lay waste our beautiful cities, slay and maim our women and children, and literally loose the devil so that he may cut high jinks to his heart's content. Disarmament? If not, why not? Fight? Who says so? Pay for destruction and seas of blood? Where do you get that stuff, Mr. Statesman of the future?

With a sickening feeling the reader recalls how the lofty optimism of 1921 turned to disillusionment, and later was dashed to pieces upon the stern realities of World War II. Fearfully, almost hopelessly, he wonders about the fate of the current "peace conferences." Then the thought comes, What were the churches doing in those fateful days of 1920 and 1921? Surely Christians should have realized the need for evangelizing the world to eliminate the causes of war.

Turning to the *Literary Digest* of April 17, 1920, his heart gives a leap as his eyes fall upon this heading (p. 56): "A Billion Dollars for World-Evangelization." Then the church was awake! The article describes a program of staggering

proportions, launched by a number of denominational boards unitedly under the general name of "The Interchurch World Movement." It set as its goal the raising within five years of more than a billion dollars for home and foreign missions, education and benevolences. The budget for 1920 alone called for \$336,777,572, of which \$107,661,488 was for foreign missions! This was a truly worthy program, proportionate to the tremendous needs and great opportunities the world presented. If carried out for five years and more, it should have resulted in incalculable good, winning thousands of converts in non-Christian lands and establishing new bonds of friendship for America among the nations.

What happened to this ambitious plan, the reader wonders. Why have we heard no more about the Interchurch World Movement? Turning to the *Literary Digest* for June 12, 1920, he finds the answer in the story of the swift debacle of the campaign, which fell far short of all goals and left mission boards which had underwritten promotion expenses gravely hampered by embarrassing debts. The failure is described as "the most colossal collapse in the church since the days of Pentecost."²

Sadly the reader recalls how his own denomination, refusing to join in the Interchurch World Movement, launched a campaign of its own which was a sort of small-scale replica of that more ambitious scheme; how the goal of millions was set by leaders and gladly accepted by the people; how the campaign for subscriptions began with a burst of enthusiasm and a noble ideal of "evangelizing the world in one generation"; how the initial impetus soon began to fail; how disillusionment and defeat confronted the mission boards as it became plain that many pledges were not going to be paid; how retrenchment and debt became the theme for the denomination's missions for many discouraging years.

With mingled grief, shame, and apprehension, the reader who has turned back to 1920 and 1921 closes the magazine and prays fervently that history may not be repeated in 1946 and 1947; that the Christian churches at

least will have learned a lesson from past failures; and that *this time* an enlarged program to win the world for Christ may not only be zealously begun, but faithfully and loyally carried out.

THE URGENT NEED FOR WORLD EVANGELISM

It is a fact that the history of 1918-1929 is beginning to repeat itself with alarming exactness. The perfection of terrible new weapons just as the war ended, the talk of the futility and utter destructiveness of any future war, the hopes for disarmament and world peace, the beginnings of disillusionment with what international agreements can accomplish—all these elements have been repeated in the pattern of 1918-1920. We have just reached the stage at which the churches are being awakened to the task which confronts them. Practically every denomination in America is engaged in raising funds for world relief and rehabilitation. The Methodist Church has just completed a campaign for \$25,000,000. The Presbyterian Church, U. S. A., has set its goal at \$27,000,000. Northern Baptists are engaged in raising \$14,000,000 in a "World Mission Crusade." Lutherans have set a goal of \$10,000,000; Episcopalians, of \$8,000,000. Southern Baptists are raising \$3,500,000 for relief and rehabilitation, in addition to an increased foreign mission budget. In March, 1946, officials of the Foreign Missions Conference of North America estimated that such special campaigns in progress totalled \$75,000,000, and an additional \$50,000,000 was called for.

These figures are beginning to compare favorably with the amounts asked for in post-war campaigns in the 1920's, especially when special campaigns are reckoned as additional to the regular budgets for foreign missions, which totalled over \$20,000,000 in 1945 for the United States. Gifts to missions are rising steadily, reflecting not only an increased prosperity of American citizens, but also a deepened concern for world conditions, a new world-mindedness which is partly a by-product of the war. The question is, whether this rising response to the world's need of physical

relief and of the Christian gospel will prove to be only another post-war boom in religion corresponding to the inflation in other areas, short-lived and certain to be deflated; or whether the Christian forces will at last launch a serious and sustained effort to evangelize the nations of the world, while yet there is time, before pagan powers possessed of new means of scientific destruction and unrestrained by Christian principles turn upon the "Christian nations" and destroy them.

The needs are perfectly apparent. The alternatives are plainer even than they were in 1920. The Christians of America must "give of their sons to bear the message glorious, give of their wealth to speed them on their way." There must be a vast renewal and enlargement of Christian world missions, as those who have the only adequate answer to the world's needs give that answer to the world before the world destroys itself and them with it. Once before, in 1920, the Christians of this country faced this alternative, realizing the issues in a way. They decided for world evangelization; started nobly; faltered; forgot; turned back to selfishness and isolation—and suffered the consequences in 1942.

Will history repeat itself? Will Christians fail again? Will the question, "Who is to blame?" once more have to be answered penitently, "After all, the real blame must lie with the followers of Jesus Christ"³ for not evangelizing the world in the day of opportunity? Or will Christians at last obey the clear command of their Master, and make disciples of all the nations, thus doing their indispensable part in preventing further bloody and catastrophic wars? The Christians of America, the most numerous, strong, and wealthy Christians of the world, must largely furnish the answer. What will the answer be? Here home missions and foreign missions meet in an ultimate question.

RESTRAINING INFLUENCES

World conditions clearly call for vast expansion of the foreign missions enterprise. In the realm of material relief

and rebuilding this is already being presented to the churches. But the urgent call for new missionary volunteers, the setting of goals for greatly augmented foreign staffs and increased operating budgets is not yet much in evidence. There are some increases, but they are being made cautiously and almost apologetically. The crusading spirit which the clamant needs would justify is somehow absent. Something seems to be restraining the churches from launching a vigorous new campaign for world evangelization, even while each passing event loudly dictates the desperate demand that it be undertaken. What is holding us back? Why is our leadership so timid? Where are the brave voices which will call for faith, courage, and bold new ventures? Where are the prophets who will arouse the Christian forces to match the unparalleled emergency of this hour?

(1) Thoughtful consideration suggests several answers to these questions. The most obvious is, because of *unsettled conditions in the world*. The war has hardly been over long enough (in 1946) for new plans for foreign missions to be formulated. Missionaries cannot yet be sent in numbers to China, nor to Japan. The situation in India was never more uncertain. Where doors are open, immediate needs of reconstruction demand major attention. The time is not quite ripe for the sending out of large numbers of new missionary recruits.

But this is no adequate reason for delaying a campaign for raising funds and enlisting volunteers for a vastly enlarged mission force in the near future. It will take several years to increase the staffs of the various boards to the level called for by needs and opportunities in world fields. An alert leadership should be announcing long range programs, calling for young volunteers in unprecedented numbers, arranging for their preparation, and challenging the churches to give for the support of doubled and trebled forces of evangelization! Within a few months after the end of the War of 1914-18, these calls were being issued.⁴ What holds them back today?

(2) Undoubtedly another reason for the lack of enthusiastic calls for enlarged world missions is *the memory of recent failures*. There is hardly a mission board which was not hampered by heavy debts during the "depression" of 1930-39. In most cases these debts came as a partial result of increased budgets which were connected with the enlargement campaigns of 1918-25. Board secretaries have been rendered cautious because of sad experience. Board members have solemnly resolved never again to go into debt. It will not be easy to lead Christian people into a zealous campaign for world evangelization because of lessons learned so recently in campaigns which did not fully succeed.

There is need for some clear thinking and courageous leadership at this point. The "failure" of the special campaigns conducted at the close of the last war is not an argument against the launching of similar campaigns now, but exactly the opposite! The "lesson" to be learned from those "failures" is not that we should never try again, but that we should avoid some mistakes that were made, in launching new campaigns that can succeed!

Here are some facts about those campaigns which need to be stated. In the first place, *they did not fail completely*. Mention has been made of the Interchurch World Movement. It was almost a complete fiasco, as a gigantic, interdenominational promotion effort. But the boards which had participated in the Movement quickly withdrew, saved what they could from the crash, and continued their own denominational campaigns, which went on effectively for nearly ten years. The increase in gifts to missions and in the number of missionaries in service between 1918 and 1927, while not up to the goals which had been set, were truly remarkable.

For example, in the year 1918 the gifts to foreign missions of fifteen leading denominations came to a total of \$16,482,000. In 1927 the total for the same denominations reached \$27,179,000, an increase of nearly \$11,000,000 in nine years.⁵ The special campaigns which were largely responsible for these gains cannot be properly called "failures."

There were more missionaries appointed by American boards between 1918 and 1927 than in any comparable period. The number of outgoing missionaries reached a high peak in 1921, when 1,692 sailed from our shores. The total number of Protestant foreign missionaries, which was 19,384 in 1911 increased to 28,010 in 1925, largely due to additional workers from North America.⁶

In 1917 the Foreign Mission Board of the Southern Baptist Convention had a total income of \$860,152, and a staff of 316 missionaries. In 1925 its income was \$3,836,886, and the foreign staff had been increased to 528. The Judson Centennial Crusade and the Seventy-five Million Campaign, which largely accounted for these increases, were *not* failures!

Serious decline in receipts and missionary appointments took place during the depression years, 1929-39, but it needs to be noted, *the foreign mission enterprise never fell back to the levels of 1918!* Much of the gain was conserved. The total receipts from living donors of all Protestant foreign mission boards in the United States and Canada reached a peak of \$35,353,878 in 1929, from which it fell to a low of \$18,543,329⁷ in 1935. This was not below the income of 1918. The number of Protestant foreign missionaries declined from 28,010 in 1925 to 27,577 in 1938. It has never dropped near the 1911 figure of 19,384. A clear gain of nearly fifty per cent has been maintained, in spite of retrenchments. The Boards are now in a far stronger position to make advances than they were at the close of the previous war.

Once it is recognized that the special post-war campaigns of the 1920's were not complete failures, but actually resulted in the greatest increases ever made in a comparable period, we should be ready to examine these drives critically, yet appreciatively, with a view to determining their faults, in order that they may not be repeated, and of recognizing their values, that they may be recaptured!

Looking back, it is fairly easy to see certain mistakes that were made. To state them involves no invidious

criticism of the leaders, many of whom are still living. They were errors of the head, and not of the heart. The campaigns were intensive, short-term drives which depended for success upon high-pressure promotional methods. They were not sufficiently undergirded by sound educational programs. They were launched during boom days and no adequate safe-guards were taken against economic inflation. Instead of keeping expansion within the limits of actual cash-in-hand, many boards borrowed money to finance enlargement, counting upon continued increases in receipts to cover the debts incurred. Failure of the supporting constituency to meet the optimistic expectations of their leaders, followed by economic depression and sharply decreased gifts, brought inevitable disaster to over-extended programs.

On the other hand, there were many fine points to these campaigns. Inadequate as the program of educational promotion was, home and foreign missions were presented to the churches more vigorously than ever before. Many churches heard missionary sermons and made offerings to missions that had not been enlisted at all before. Hundreds of young people faced the question of missionary service and many answered the call. Not a few of those now in active service date their first interest to the post-war campaign. The tides of world concern and Christian consecration ran high. Many lingering influences of those days have abided.

It seems perfectly apparent that it is possible to project a post-war campaign for expanded world missions without repeating the blunders of the past. We can have the values of such a campaign without its dangers, if we are wise. The drive which should be launched would be a long-range program backed by a strong educational campaign, reaching every church in the constituency. Publicity should not deal in glowing generalities, high-pressure salesmanship, nor romantic sentiments. It should rather confront Christian people with the facts about the world situation, the tremendous needs, the shameful inadequacy of what is being

done, and the possible consequences of failure. Increases in personnel should be made, not on the basis of hopes or promises, but on cash receipts, with a reserve fund to protect the board against sudden reverses. The aim should be, not a sudden, spectacular increase by mass appointments, but a steady, year-by year increase, as carefully-chosen volunteers are added to the staff, until within ten years the number of missionaries and the supporting budget would be doubled. With sound but aggressive promotion such a program of advance could be carried through, even if a period of economic deflation set in within five years. Nothing less than such an objective is worthy of the Christian churches in such an hour as this.

It is high time that the memory of recent reverses be shaken off and over-cautious conservatism born of struggling with debts be replaced by sane, wise, courageous leadership and faith which will attempt great things for God!

(3) But there are still other restraining influences which hold the Christians of America back from a great revival of world evangelism. We should fail to appraise the present situation properly if we neglected to take account of *the debilitating effect of theological liberalism*. The sense of urgency which characterized the campaigns of the 1920's grew not only out of the realization that the world's hope for peace was tied up with the spread of the Christian religion, but also out of a poignant belief that millions of souls in pagan darkness were doomed to eternal loss unless the saving gospel of Christ was preached to them. In the last twenty years much of the force of that argument for missions has been lost because so many have ceased to believe, with the old vividness, in the doctrine of personal salvation and damnation. This is not the place to argue that doctrine, nor to point the accusing finger at one group or another. But it can be stated as a fact that in many denominations, among them some that have led in foreign mission work in the past, the old motive of saving individual souls from eternal torment simply is not a valid motive for missions any longer. Among these, and even among the

more conservative, who still hold to the doctrine theologically, but no longer feel the compassion which it once engendered within them, there is need for a new motive to energize with a sense of *urgency* a renewed campaign of world missions.

Surely such a motive is right at hand. Regardless of what one believes about the fate of unbelieving souls, we are being told today by scientists, statesmen, and military men, that millions of men and women are in constant jeopardy of being blasted into eternity by atomic bombs. We are warned that the destruction of the world itself may be imminent, if a chain-reaction is carelessly set off. Never was there such a time for preaching the absolute necessity of evangelizing the world, the terrible consequences of delay, the dread disaster which must come from failure! Liberal or conservative, the facts are the same, the message one of *urgency* unparalleled!

(4) *A new sense of humility* is another reason for the failure of American Christians to gird themselves for a great new missionary effort. The Second World War, coming hard upon the heels of the First, fought largely by so-called "Christian nations," has blasted away whatever fond illusions anyone may have had that certain nations were altogether good, Christian, and holy, while the rest were bad, pagan, and condemned. The old clean-cut distinctions and easy simplifications have disappeared. The sins of Christian nations have become apparent, and some of the virtues of non-Christian people have been called to notice. The fact that Christianity has not solved all the problems in Western lands makes some question whether it can solve any problems of Eastern lands. The visits of a few outstanding Christians from other lands has brought a realization that America needs to receive, as well as to give. The American Christian is not nearly so cock-sure in the conviction that his particular brand of Christianity, coupled with Western technological developments and American ingenuity and aggressiveness, is the answer to the world's need wherever it may be found. A sense of humility, brand-

new to most American Christians, makes us hesitate to export a product which we suddenly have discovered is not perfectly packaged!

This new humility is great gain; it was long over-due. The American missionary spirit has been mingled too freely with a feeling of white superiority, Western supremacy, and national pride. But the exposure of some of the faults of Western culture and of American Protestantism should not logically lead to an abandonment of the missionary enterprise. It demands only that a distinction be made between Christianity and Western culture, that self-criticism lead to a purification of the forms in which our Christianity expresses itself, and that recognition of the tragedy which has befallen Western lands which would not accept the Christian way for themselves be seen as an added warning of what may be the lot of the Orient and Africa if they are not led to discipleship.

The fact that a few outstanding Christians have been produced by missions in India, China, and Japan, and that these nationals from the younger churches have a fresh message for the American churches does not diminish the need for missionaries from America to these other lands. These are but a token of what can be done, an earnest of the returns that may come back to American Christianity from its foreign investments. The strength of Christianity in this country is still out of all proportion to its strength in the Orient and in Africa. While one person out of two in the United States is a Christian, in India the ratio is one to 324, in Japan it is one to 331, and in China, one to 789. The general average for all foreign mission fields is one Christian in 228 persons. The Christians of these lands, conscious as they are of some of the faults of Western Christianity, are still more conscious of their own weakness as small minorities in great non-Christian lands. They beg us to send men to help them, men who will come humbly, not to spread western culture or American customs, but to give a pure gospel to the people of their land.

Here then is the tragedy: at the zero hour of world crisis and Christian opportunity, when all conditions are pointing to the imperative demand for a vast renewal of Christian world evangelization, as doors are opening all over the world and it is becoming more and more apparent that there is no other way to world brotherhood and lasting peace, the Christians of America, spared the ravages of war, strong and wealthy as never before, the logical ones to rise to the clear call of God in this hour, are held back from undertaking the great endeavor demanded by their doubts and fears and misgivings! What will awaken the American churches and lead them to fulfill their manifest destiny!

FOREIGN MISSIONS WAIT ON HOME MISSIONS

There are no insuperable obstacles to a great rising tide of world missions. It could begin tomorrow, if Christian people would pray for it, Christian preachers would proclaim it, and mission secretaries would claim it! In a sense it has already begun in incipient form. Whether it will go on to the proportions it should assume, and how successful it will be in the fields of the world, will depend on many factors. But to attain the longed for results it must, among other things, be accompanied, or even preceded, by a revival of evangelism, home missions, and Christian social action in the United States. For, as someone has said, "We can't go much farther until we go much deeper." We can't go very much farther in winning the world to Christ until we go a good deal deeper in winning our own country, and in applying Christian principles to our nation's life. In a sense at least, foreign missions must wait on home missions, and the two must proceed together.

This does not mean that America must be completely Christianized before she has any right to try to Christianize the rest of the world. That old argument simply will not stand. If the disciples of the first century had waited until Palestine was completely evangelized before pressing on to other countries, the first step in world missions would never have been taken. Furthermore, the Christian faith is one

thing which is not diminished by sharing, but the opposite. We cannot hasten the Christianization of America by keeping all the missionaries at home. We shall never have a Christian America unless we do send many of our best representatives to other lands. Home missions wait on foreign missions, too. The two are inter-dependent.

The statement, "Foreign missions wait on home missions" applies in two ways. First, there is need for a revival of evangelism, home missions, and stewardship training in order to *strengthen the American churches as the home base for an expanding world mission*. Second, there is need for a widened evangelism and a deepened Christianization of the United States in order to *take the edge from sharp criticisms which often confront the foreign missionary and limit the effectiveness of his labors*. The first of these propositions requires little argument. It is obvious that if the United States is to be the center from which the Evangelical gospel is radiated out into the world with the power and effectiveness which is needed to redeem the world, Evangelicals must become more than a minority within this country. The American churches need to be strengthened numerically, financially, and spiritually for a great world task.

Our second proposition needs some amplification. The American missionary who leaves home and country to take Christ to some foreign land is often embarrassed by questions which are asked by those whom he is trying to win. The questions are being asked more and more frequently, especially by educated youth, the future leaders of other lands. Sometimes the missionary finds that practically all of his efforts to win disciples are futile, because he cannot give a satisfactory answer to these questions. Here are three of the most common inquiries

(1) "If Christianity saves people from sin and makes them good and pure, why is there so much sin and crime in the United States, where Christianity has been known so long? We do not follow Christ in our country, yet our people do not get drunk, shoot each other, engage in sexual

license, and do the many shameful things we see Americans doing in the Hollywood movies. Why should we desert the faith of our fathers for a religion which does not seem to work?"

Obviously the answer to this question is, that not all Americans are Christians, and that real Christians do not do these sinful things. But this is a distinction difficult for the Chinese or African youth to grasp. He holds Christianity responsible for American morals, even as we are inclined to hold Hinduism responsible for morals in India. And he has some justification. There will never be a satisfactory answer to that embarrassing question which hampers the missionary in his work, until there is a change in American morals! A more thorough Christianization of America would automatically make possible a great advance on missions fields! Foreign missions wait on home missions!

(2) "If the Christian religion is such a good thing, bringing all the blessings you say it does, and making men truly happy, why are not all the people of the United States Christians? Less than half of them have accepted the Christian way, and many who are called Christians do not go to church nor do the things you ask us to do. You have come many miles to persuade us to take something which millions in your own country do not think worthwhile. Why should we try to find happiness in that which so many care-free Americans do without?"

No answer which the missionary can give will ever prove the goodness of the Christian faith. It must suddenly *become good* for the believer, as it is spiritually discerned. But the chances for that to happen within many hearts in other countries would be immeasurably enhanced, if in America, the land from which the missionary went, there was a more convincing demonstration of the desirability of this way of life. In trying to explain the sinfulness that is found in the United States, about which the people of other lands have recently found out, the missionary has been forced to admit that less than half the people of his own country are Christians. This in turn causes new doubts in

wondering minds. What gain it would be if the missionary could report that revivals were in progress, lives were being changed, and thousands in America were discovering for themselves the full satisfaction of Christian discipleship! A real spiritual awakening in this country would make such news as would shake the world and open the way for mighty revivals all over the world. Foreign missions wait on home missions!

(3) "If Christ died for all men and makes men of all races brothers," the question is asked, "why is it that in Christian America there is so much race prejudice? Why do white men lynch Negroes? Why does your country exclude immigrants from Asia? Evidently many Christians are insincere and do not really believe the teachings of Jesus, or else Jesus did not teach what you have told us. At any rate, his teachings have had no power to make Christians act like brothers. Why should we follow in this way?"

With the rising tide of color-consciousness all over the world, this question is probably more disconcerting than any other. It is the hardest of all to answer. The answer can only be a confession of failure and guilt, made on behalf of American Christians by their missionaries, until the Christians of this country give such a demonstration of the sincerity of their profession of spiritual brotherhood that criticisms will be answered and doubting hearts convinced of the transforming power of the Gospel. Race prejudice in the United States hamstring American missionaries elsewhere. We can't go much farther in persuading others to become Christian, until we are willing to go deeper in applying Christian principles in our own land!

SAVING THE WORLD TO SAVE AMERICA

A few years ago a sort of catch-phrase became current. It was, "Save America to Save the World." It reflected a noble aspiration, similar to that about which we are here concerned. It pointed up the necessity of Christianizing our country more fully, in order that our country might become the chief base for Christianizing the world. There is still

need for this sentiment, as we have seen. But since the falling of the first atomic bomb the catch-phrase has been turned around. It is now even more a case of "Saving the World to Save America."

We must save the world to save America, because only the regenerating power of the Christian gospel can change hate to love, greed to goodness, and make all men brothers. If the world is not saved by the faithful preaching of this gospel, then pagan powers may rise in might to destroy our country. We who would not evangelize the world to save the world must now evangelize the world to save ourselves!

We must save the world to save America because no country can be saved by itself. As long as there is ignorance, darkness, injustice and oppression anywhere in the world there will be some of these things in our own land. As we lift the level in other countries, we become aware of needs and sins in our own country. In saving others we save ourselves.

We must save the world to save America, and save America to save the world, because it is One World. Home missions and foreign missions merge into one great task. "The field is the world." "The seed is the word." "Ye are my witnesses in Jerusalem, in all Judea and Samaria, and unto the uttermost part of the earth."

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1. **Op. cit.**, p. 23. See also article, "Science to End War or End the Race," **Literary Digest**, Oct. 4, 1924, p. 12.
 2. **Op. cit.**, p. 42.
 3. See article, "Who Is To Blame?", **Missionary Review of the World**, January, 1923, p. 11.
 4. Preliminary meetings of the Interchurch World Movement were held as early as December, 1918.
 5. Mott, **Five Decades and a Forward View**, p. 63.
 6. **Statistical Survey of the World Mission**, 1938, p. 17.
 7. **Foreign Missions Conference of North America, Annual Reports**, 1930, 1936.

Translation of Romans 5:1 in the Revised Standard Version of the New Testament

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"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ." The marginal reference has: "Many ancient authorities read *let us*".

While keenly appreciating the many improvements in this newly revised version of the New Testament, I am disappointed that the revisers did not correct the Standard Version in Romans 5:1. One feels at a loss to understand why such profound scholars fail to accept the overwhelming evidence in favor of "let us enjoy peace."

I. *The Manuscript Evidence*

This passage was one of the strongholds of conservatives, such as Burgon and Miller, who held out to the bitter end in favor of Textus Receptus as against the scientific research of modern scholars. The revisers apparently overlooked the weight of the MSS evidence, because their footnote does not adequately represent the facts. It is not simply a question of *many ancient authorities*. The truth is that all pre-Syrian manuscripts, with the exception of a very few that have been "corrected", read "let us have". The only manuscript evidence in favor of "we have" is based on the later Syrian group *which is always wrong* when, as in this case, it has no support from any of the older and more reliable groups.

The evidence of the principal manuscripts for *echōmen* is: Aleph. B, C, D, E, K, L, cursives, Vulg., Syr., Boh., Arm., Aeth., Orig., Chrys., Ambrstr., and many others; for *echomen*: correctors of Aleph and B, F, G, P, and many cursives. All critics and commentators unite in testifying that the evidence in favor of *echōmen* is "overwhelming".

Dr. James Denney, in his Commentary on Romans, recognizes the weight of the evidence, then proceeds at once to deny its validity: "The MSS evidence is overwhelmingly in favor of *echōmen*, so much so that W. & H. notice no other reading".¹ He quotes Tischendorf as saying: "*echōmen*

cannot be rejected unless it is altogether inappropriate, and inappropriate it seemingly is not".² Then Dr. Denny labors at length to prove that "let us have" is inappropriate.

Dr. A. T. Robertson rarely lost patience with scholars who held different opinions from his own, but in this case, his thorough knowledge of both the manuscript and intrinsic evidence led him to express the facts in the most caustic language I have observed in any of his writings. Referring to *echōmen* he says: "This is the correct text beyond a doubt, the present active subjunctive, not *echomen* (present active indicative) of the Textus Receptus which even the American Standard Bible accepts. 'It is curious how perverse many real scholars have been on this word and phrase here'.³

"There has been a curious failure of modern American scholars to understand the force of the tense of *eckōmen*." The linear action of the present subjunctive is entirely overlooked in most arguments in favor of the indicative form of the verb. Denney, for example says: "It is not a change in their feelings which is indicated, but a change in God's relation to them".⁵ But the change in God's relation to them is set forth clearly in *dikaiōthentes*, and is the basis of the Apostle's exhortation that they should "keep on enjoying peace". It thus becomes the duty of Christians to enjoy to the full their peace with God which has come to them as the result of their divine justification.

II. The Intrinsic Evidence

Much has been made over the fact that *omega* and *omicron* were frequently confused in the New Testament manuscripts. These confusions however are always easy to detect. "But there was no confusion among the old documents here about the pronunciation of *omega* and *omicron*".⁶ A correct understanding of the manuscript evidence, in this case, leaves no room for contradictory intrinsic evidence, because intrinsic evidence, to be valid, must be based on an obvious grammatical error, or upon the impossibility of translating satisfactorily the MSS text. As a matter of fact, when the evidence of the manuscripts is about equally di-

vided, the intrinsic evidence really favors the more difficult reading, if it is acceptable from the simple fact that the copyists were always inclined (as their corrections clearly show) to simplify and harmonize rather than complicate the readings.

Intrinsic evidence should not, and cannot properly be dissociated from the evidence of the manuscripts, because it thus becomes subjective rather than objective, and instead of letting a New Testament writer say what he wants to say, the subjective critic makes him say what "he ought to have said".

It is argued that exhortation is here out of place. One might well ask: "From whose point of view is exhortation here out of place, from Paul's or the critic's?" Inference they say, and not exhortation is the Apostle's purpose. But should the critic define Paul's purpose as different from that which is revealed in the direct testimony? The argument against exhortation is based on the idea that exhortation entirely excludes inference. This idea arises from a failure to understand the tense of the verb. As Dr. Robertson says: "Paul did not write *schōmen* (ingressive aorist subjunctive) for *make peace*".⁷ The International Critical is correct in saying: "*In echōmen inference and exhortation are really combined*".⁸ "One has only to observe the force of the *tense* to see Paul's meaning clearly. The mode is the volitive subjunctive and the present tense expresses linear action . . . Here *eirēnēn echōmen* can only mean "Let us have peace with God."⁹

Is exhortation really out of place here? There are many examples in Paul's writings to show that he could pass easily from argument to exhortation, as in this case, or from exhortation to argument. He often explains a great truth, and then gives its practical application, while on the other hand he is fond of lifting an exhortation into the light of a great truth, as in II Cor. 8:9 and 9:13.

The great expository preacher Alexander MacLaren, in his sermon "Let Us Have Peace", says in the introduction: "I suppose the reason why, in some inferior MSS the state-

ment takes the place of the exhortation is because it was felt to be somewhat of a difficulty to understand the Apostle's course of thought. But I shall hope to show you that the true understanding of the context, as well as the words I have taken for my text, requires the exhortation and not the affirmation".¹⁰

It is sometimes argued that Tertius might have made a mistake in copying, or that a mistake was later made in some very early manuscript to introduce the subjunctive form of the verb. This kind of argument is the last resort of the subjective critic, and exceedingly dangerous in its tendencies. It substitutes the opinion of the critic for the only direct testimony that exists.

It is important to note that Moffatt, Weymouth, The American Bible Union Version, The English Revised, Montgomery, and various other good modern English versions have accepted the evidence in favor of "Let us have peace", thus agreeing with Tischendorf, Westcott and Hort, Nestle, and all the more competent scholars in the field of Textual Criticism.

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1. **The Expositor's Greek Testament**, V. II, p. 623.
 2. *Idem*.
 3. **Word Pictures**, Vol. IV. p. 355.
 4. **Introduction to the Textual Criticism of the New Testament**, p. 201.
 5. **The Expositor's Greek Testament**, Vol. II, p. 623.
 6. Robertson: **Introduction to the Textual Criticism of the N. T.**, p. 201.
 7. **Introduction to the Textual Criticism of the N. T.**, p. 201.
 8. Sanday and Headlam: **The Epistle to the Romans**, p. 118.
 9. Robertson: **Word Pictures**, Vol. IV, p. 355.
 10. **Expositions of Holy Scriptures** in loco.

South Carolina Baptists and Reconstruction, 1865 - 1876¹

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South Carolina has many claims to distinction. The social and economic life of her colonial plantations, the acumen of her ante-bellum politicians, and the stalwartness of her people during Reconstruction are familiar chapters in her history. The religious life of her people is not so well known, but it merits more than a casual survey because it was an important cultural factor of the State and of the South.

Religion in South Carolina has centered in four main denominations: Episcopalian, Presbyterian, Methodist and Baptist. A "considerable portion" of the early settlers were Baptists. The church at Charleston was founded as early as 1683, but following this there seems to have been little progress for a number of years. As the nineteenth century advanced, the Baptist cause gained momentum. Their numbers increased and their leaders manifested initiative and energy. It is estimated that in 1812 there were 154 churches with a total membership of 11,325. From this time forward the numbers rose rapidly.

South Carolina led the way in the formation of Baptist organizations in the South. The Charleston Association, patterned after the Philadelphia plan, formed in 1751, was the first Association organized in the South. The Baptist State Convention of South Carolina, founded in 1821, was the first State Convention in America. The Association became the general plan for the local organization in the Southern Baptist denomination. The State Convention was also very popular. All of the Confederate states, with the exception of Tennessee, had such an organization before the outbreak of the War between the States.

Largely through the efforts of James P. Boyce and other South Carolinians, the Southern Theological Seminary was founded in 1859 and was located at Greenville, South Carolina. Two other South Carolinians, Basil Manly, Jr. and

John A Broadus, must be given credit for organizing a Sunday School Board which proved to be a forerunner of the Sunday School Board of the Southern Baptist Convention. This board was subsequently merged with the Southern Publication Society and was called the Sunday School and Publication Board. In its early and later form it was located also at Greenville until 1868, when it was moved to Memphis, Tennessee.

South Carolina also assumed the lead in the South in the organization of women's missionary societies. Individual societies existed in various places before this movement took place. In fact, the Charleston Female Society was listed among the groups represented at the Convention of 1866 and the Reverend E. T. Winkler was its delegate, but there is no account of a concerted move towards organization in these early societies. The Reverend John Stout became the evangel of the formal organization movement, which had its birth at Newberry, South Carolina in 1871. Stout's enthusiasm soon began to bear fruit and before long South Carolina was "greatly in advance of other states of the South," in this work. The Abbeville Association of 1876 reported that the Woman's Mission to Woman Society, which was one of the early forms of women's organization for mission work, was making much progress in its task. The nearness of these two places, geographically, suggests that the Stout movement might have been a stimulant for the increased activity of the latter.

These various Baptist organizations met a definite need by providing a form of unification in a denomination which recognized the autonomy of each individual church. The churches sent their representatives or messengers to the Associations, Conventions, and other meetings, but they always retained control of their own affairs.²

South Carolina Baptists experienced extraordinary growth in the years immediately preceding the War between the States. Revivals swept over the state winning many converts to the faith. The insweep of great numbers may be attributed in part to the emotional appeal; to the demo-

cratic principals of the faith; and to their willingness to accept consecrated, though uneducated ministers when the need of workers was far beyond the available supply of trained men. Followers were from all social levels of the population, varying all the way from farm slaves to some of the most wealthy and cultured groups in the state. The elaborate church buildings bore testimony of the opulence of some of the members. The imposing Citadel Square Church of Charleston, dedicated November 23, 1856, represented an investment of \$67,000. The First Church of Columbia, an historical Ante-Bellum structure, has been retained and made usable for its large and progressive membership of today.

When slavery and secession became issues in national thought, the Southern Baptists found their northern brethren "victims of a moral malaria, which poisoned the Christian world, and jaundiced the vision of even wise and good men," so on May 5, 1845, they accomplished a religious secession. Three days later at Augusta, Georgia, the Southern Baptist Convention was formed. Again we find South Carolinians in the foreground. Dr. Basil Manly, Sr., formerly of South Carolina, but then president of the University of Alabama, is credited with the inquiry which resulted in the famous Alabama Resolutions, which put into formal expression the southerners' demand for equality of treatment of slaveholders with non-slaveholders in the denomination. This demand was denied and dissolution resulted. Dr. Manly was chairman of the committee in the Alabama Convention which drew up these resolutions. When the delegates of the seceding states met to form their new Convention, another Carolinian, Dr. W. B. Johnson, was chosen president.

Denominational secession and the war which soon followed disrupted the trend toward prosperity and progress. The southerners had to face the devastating effects of war on their own land and then, when the war was ended, to chart the future course of the southern half of the denomination through the chaos of Reconstruction.

The South Carolina Baptists were fortunate in having a number of strong leaders when wise guidance was highly essential. Dr. Basil Manly, Sr., one of the early members and officers of the State Convention, was back in South Carolina and attended the Convention of 1867. Manly, Richard Furman and William B. Johnson were called the Hamilton, Jay and Madison of the South Carolina Convention. Reference has been made to Johnson as the president of the seceded Convention. Richard Furman was one of the most influential of these prominent leaders. He built up a strong following in the state; is given much credit for the establishment of the South Carolina Convention; and gave great impetus to the education of the Baptist youth. The announcement of his presence was the signal for the assemblage of a large congregation to hear this "learned," "able and eloquent" minister. These with many others, including Basil Manly, Jr., J. O. B. Dargan, E. T. Winkler, J. L. Reynolds, William Williams, J. A. Broadus, C. H. Judson, James C. Furman, and J. P. Boyce helped to guide the denomination through the war period and gave it strong support and direction while it staggered under the burdens of Reconstruction. In this trying period they had to depend upon private and denominational assistance to carry out their programs of reform and regulation. Their ministers were barred from the halls of government by the State Constitution of 1865. "Ministers of the gospel and public preachers of any religious persuasion, while they should continue in the exercise of their personal functions, were declared ineligible to office of Governor, Lt. Governor or a seat in the General Assembly." The leaders recognized their responsibilities and told the denomination in the *Minutes of Baptist State Convention* of 1866, "The Churches of our state, as well as of the whole South, find themselves unexpectedly in the midst of one of the greatest social changes which the history of the world presents.

The devastation, suffering and want of this period of the history of South Carolina are too well known to necessitate retelling. The problems and burdens of the Baptist de-

nomination paralleled those of the state. At times it seemed as if the organization would be unable to regain its former character, but its leaders assumed their tasks with intelligence and unflinching courage and many of the difficulties were mounted. The achievement was not easy. Destitution faced them on every hand. The State Convention did not have sufficient funds to publish its Minutes for 1865, consequently they were carried over and made a part of the *Minutes Of The 45 and 46 Anniversaries Of The State Convention*, 1866. The Associations seemed to fare no better.

Leaders saw this destitution and realized the effect it would have upon their work. J. O. B. Dargan, General Agent of the State Convention, observed, "Our churches generally are small and scattered; the homes of worship in many localities destroyed and not rebuilt; the pastor not supported and moving, or anxious to move to more favored regions; and while the harvest is great and laborers few, a comparatively small number [are] engaging in the work of the ministry." The churches themselves indicated "lean-ness and lethargy" and as late as 1870, agents found their work seriously hampered because of lack of money and the absorption of their members in their struggle to produce the necessities of life. Churches like those of Beaufort, Grahamville and Robertville, "formerly large, intelligent and liberal" were still impoverished. Non-existent supplies were called for on every hand.

The financial plight appeared more disturbing when viewed in light of the work to be accomplished. There was the necessity of reviving the denominational organization; the old churches which had survived the war needed stimulation, many had been destroyed and had to be rebuilt; the restatement of the articles of faith seemed imperative; and emancipation had brought the problem of dealing with the colored people, many of whom had been members of the white Baptist churches before the war.

The State Convention set to work to revise its constitution at once, Associations printed their articles of faith, their constitutions and by-laws in their Minutes. The constitu-

tion as revised by the State Convention provided for an Executive Board. This Board was to be made up of the President, Vice President, Secretary, Treasurer, Auditor, General Agent and seven other members. The Convention was to be made up of delegates from the several Baptist Associations in the state, "who may approve of the measures here adopted; and from other religious bodies of the Baptist connection, concerned in the promotion of the same objects with the Convention." Each Association was entitled to five delegates, regardless of its financial contribution to the Convention, and an additional one for every \$20.00 contributed for the purposes of that body, provided that "every such delegate shall be a white member of some Baptist church in this State or vicinity."

The articles of the Abbeville Association as given in their Minutes of 1870, may be taken as fairly representative of the various Associational accounts. These included an expression of belief in God; in the scriptures as a rule of faith and practice; in the doctrine of original sin; in man's inability to save himself; in salvation by faith; in the perseverance of the saints; in baptism as an ordinance and that baptism should be by ordained ministers only; and in the resurrection of the body, general judgment, and eternal rewards and punishments.

The Tyger River Association printed its constitution and by-laws in its *Minutes* of 1870, and the Colleton Association printed its Declaration of Faith in the *Minutes* of 1874. Number 18 of the articles of the Colleton Association are particularly interesting in light of the general asservation by the Baptists of the separation of church and state. It stated, "We believe that civil government is an ordinance of God, and that we should give it our support."

When the war ended the religious status of the Negro presented a big problem for the denomination. The leaders felt a responsibility for the colored people, many of whom, including former slaves, were affiliated with the Baptist churches. They were particularly fearful that the freedmen might fall under the influence of unprincipled carpet-

baggers who might take advantage of the Negro's emotional nature to divert his allegiance to their own interests and to the injury of the community as well as to the freedmen themselves.

The State Convention turned its attention to this matter at once and appointed a committee to plan for the instruction of the colored people. The chairman, Dr. J. C. Furman of Furman University, wrote a general letter to emphasize this work and to suggest methods by which it might be promoted. His letter was printed in the *Minutes* of the State Convention and in those of the Association. He recalled the fact that the existence of prohibitive laws had discouraged the education of slaves, but stated that, "These laws were . . . disapproved by many of the best people of the State, . . ." and many slaves had received instruction from each other and sometimes from the childre of the master, who was not ignorant of what was happening. After the war there were no restrictions on teaching the Freedmen and he did not hesitate to say, "...it is a plain duty of Christians to make efforts, or to foster and encourage efforts made to enable the colored people to read—especially that they might read that blessed Book, . . ." Teaching could be done by former owners or by the younger members of the families "*as a gratuity*." These colored members had been given a rude shock by "the perverted instruction of posing friends" and it was necessary for their former friends to restore their confidence. They should be taught how to use their liberty. Sunday Schools for colored people would prove beneficial. The New Testament should be used as a text book. If the Freedmen met separately, white ministers should serve them.

Furman thought that in some instances the colored members might prefer to remain with the whites and advised that they be permitted to do so "until such time as they themselves of their own accord seek separation and a distinct organization." When that time came they should be encouraged to seek counsel of the white brethren before selecting from their own members those for licensing or

ordination. The following year, 1867, the Convention turned its attention again to this problem. A resolution was passed to "reaffirm the expression of sincere interest in the intellectual and spiritual improvement" of its colored brethren and promised "to cordially aid them" to the extent of its ability. It also appointed a committee to make recommendations for some plan for the theological instruction of any of the colored brethren who might desire it. Members of this committee were E. T. Winkler, J. C. Furman, J. O. B. Dargan, W. D. Rice, and William Williams—some of the ablest men in the Convention.

E. T. Winkler made the report for the committee. There was a reiteration of the importance of the work, and a concurrence with the idea that colored ministers were more acceptable and less expensive than whites for the Negro congregations. The committee also gave expression to the fear that "should these ministers be uninformed, ignorant of the doctrinal and moral system of the Gospel and incapable of giving direction to the discipline of the Churches, or should they be inspired by the fanatical spirit which ignorance engenders, or alienated from us by the arts of designing and malignant men" the effect upon the "prosperity and even the peace of the country" could be anticipated easily. The colored people were turning to the Baptist denomination "by hundreds and thousands" and failure to provide informed ministers for them would result in the sacrifice of their spiritual welfare also.

In spite of the concern and honest conviction about the importance of this work, the committee had nothing more to suggest than voluntary assistance from the white pastors, teachers, and lay ministers. Somewhat apologetically it concluded that the time was "unfavorable" for any institution of a permanent plan for theological instruction and there was no financial aid available. The best it could say was that "should those who desire such instruction be able to repair to Greenville, we are assured that special lessons could be obtained from the professors of the institution."

Pastors of the denomination were urged to give all the assistance possible.

Had these leaders reached the threshold across which lay the Golden Fleece of racial adjustment only to fail to take the one step forward? From the perspective of almost a century later, the observer may ask what would have been the consequences to both races and to the history of the South in general had they there decided to send even a few selected colored ministers to the Greenville seminary. Perhaps the marvel is not that they failed to go further, but that there was not more expression of racial prejudice and antipathy than was shown. Even after allowing for their own selfish motives in safeguarding their own security, one finds abundant evidence of their genuine interest and concern in the well-being of their colored brethren. They did give service to them. It is said that "The brilliant Baptist Minister, Dr. Fuller at Beaufort or his assistant preached regularly every Sunday to a Negro membership of 2,000."

The next year, 1868, the Convention heard the report that a better feeling was being exhibited by the freedmen. They were recovering from the "unhappy delusion" into which they had been led by their "false and designing teachers" and were turning to their former leaders. Many of them had not been "implicated with the loyal leagues or any of those political assemblages so prolific of unhallowed excitement, schemes, and designs."

The individual Associations also took up the work for the colored members. The Tyger River Association had a committee on the revision and registering of their names. It also recommended that each church to which colored persons belonged inform these members of the necessity of presenting themselves to the church "in order that their names be entered on record" according to their new status. A revision was necessary, not only because of the new names of the freedmen, but also because of the way in which they had been registered as slaves and even after they were freed. The Church Minutes of the Salem Baptist Church (South Carolina) of August 20, 1864, shows how these

records were made. The clerk wrote that nine of McKeven's blacks had been baptized and eleven of Samuel Sparks' had been received and that "all blacks received the right hand of fellowship." The Minutes for April 16, following, were a little more specific. At this time Miss Elen Royal and "two colored people . . . Jorvey [sic] who used to belong to Jas Cox." were baptized.

The Welsh Neck Baptist Association adopted the recommendation of the Education and Mission Board that a general missionary to the colored people be appointed. The appointee was to give all of his time to the service and was to receive a salary of \$800.00. All ministers were asked to "give a portion of their Sabbath afternoons to preaching the Word of Life to this people."

Later Conventions reaffirmed their interest in their "colored brethren" and continued to urge the whites to aid them in learning. Younger white members were encouraged to instruct them in Sunday Schools and to provide them with books.

The Negroes seemed to prefer to form separate churches. "Very little friction was caused by the organization of independent Negro Baptist churches." This was partly due to the fact that "the Baptists were more willing than other denominations that the Negroes should determine their own ecclesiastical destinies." They not only let them go, but helped them to build houses of worship and to organize their own churches.

If membership may be taken as an indication of success, the denominational leaders followed the proper method in dealing with these people. By 1870, there were twenty white and two colored Associations in the state. These included 34,341 white and 32,253 colored members. Wallace, the historian, says, "The Baptists carried on their work with their Negro members on a remarkable basis of common brotherhood with such success that today a far larger number of South Carolina Negroes adhere to that faith than any other."

The South Carolinians soon realized that one of the greatest problems before their denomination was that of providing educational facilities for their people. And while they wrestled with the task of stabilizing their organization and taking care of the colored people they were also attacking ignorance and illiteracy.

Sunday Schools were advocated as educational agencies. It has already been shown how these were used to help the freedmen in making their adjustments in their new religious life. They were also regarded as valuable for the whites. It is difficult to understand why Griffin should say that, "Up to 1905 the denomination had not taken any particular notice of the Sunday School work," and that prior to this there was "no direct connection between the Convention and the Sunday Schools with the exception of "A kind of report to the Convention, . . ." (Charles M. Griffin, *The Story of South Carolina Baptists, 1683-1933*, p. 109). It was by the State Convention that Sunday Schools were promoted for the colored people, and through the Convention that books and materials were supplied. The Convention heard the reports of the progress of the Sunday Schools when the General Agent told of the work of the whole state, and it was through the assistance of the Convention that the Sunday School Board came into being.

Abundant evidence of the interest of the Associations in this work is revealed in the *Minutes* of Tyger River, Abbeville, and Welsh Neck Associations of this time.

The work for both whites and blacks was handicapped because of the scarcity of books and other teaching supplies. The teachers and leaders were fortunate in having some assistance along this line. Many outside agencies came to the rescue of South Carolina Baptists. The New York Relief Association, the Baptist Relief Association of Kentucky, the Ladies' Relief Association of New York, and the "benevolent brethren" of Missouri sent food supplies or money for the denomination to distribute among the destitute. Generous donations of books, Bibles and Testaments were received from the Bible Union, The American

Tract Society, the American Bible Society, and private individuals.

The Sunday School Board was reluctant to accept donations from the philanthropic organizations. It contracted a debt for 25,000 Testaments supplied by the American Bible Society of New York for the Southern Baptist Convention, and a "feeling of respect" would not allow it to assume any further obligation of this kind. It made desperate efforts to pay for what it obtained and undertook the publication of its own materials as soon as it could. Basil Manly, Jr., J. A. Broadus and others took their pens in hand and began to produce works adapted to their needs. The Sunday School and Publication Board published many question books, hymns, and primers. Manly's work included *Little Lessons for Little People* and the *Child's Question Book for Four Gospels*. Ten thousand copies of the latter were published in March, 1864. It was revised and ten thousand more copies were issued in February, 1865. J. A. Broadus wrote the *Child's Bible Index* for 1868.

The Sunday School was a valuable asset in the education of the youth of both races, but it was not sufficient. Schools were needed and the leaders recognized this fact and sought to do something about it. Opinion seemed to be particularly strong for general education in the 1870's. The report of the Education Committee given in the *Minutes Of The Abbeville Association* in 1874 stressed the importance of learning and urged the churches to encourage student attendance. The educational chairman, C. A. C. Waller, made some comments which show that the Baptists were fully aware of their particular needs. He said:

In conclusion we would state that the peculiarities of our form of church government, as well as our doctrines, call for the education of the masses more than those of any denomination.

He was undoubtedly correct in this view. The democratic policy of the Baptist church, which elevates the individual and gives recognition to all of its members, is dependent upon the enlightenment of the mass of members to maintain

that democratic attitude. The following year, 1876, the Abbeville Church became more specific and deplored the weakness of primary and high school education.

The action of the leaders did not follow their philosophy in these instances. The education of the masses was highly desirable, but it was also very expensive. Schools could not always be arranged where they were most needed. The rural character of the settlements and the lack of transportation facilities made it difficult to provide enough school buildings to serve the widely separated families. The education of the younger children would have strained the feeble resources of the denomination because of the great number, even if there had been no other problem. It seemed more feasible to strengthen their institutions for the more advanced students and for those who planned to go into denominational service. In this way they would be training leaders who might assume the responsibilities and somehow lead the masses to find some way of learning.

Because the training of the more advanced students seemed more practicable and because of the pressure brought by the officers and instructors of the institutions of higher learning, the Convention turned its attention to these institutions. The Baptists had three schools of higher learning in Greenville prior to the war—Furman University, the Southern Theological Seminary, and the Greenville Female College. All three were closed for the duration of the war. Furman and the Theological Seminary had both suffered in the interim. Of the three institutions, Furman seems to have been the most unfortunate victim. The Seminary had lost considerable funds through the failure of the Confederate bonds and securities, but a greater portion of its endowment was in "individual bonds" which it hoped to collect. The female college was said to have been "in a very prosperous condition notwithstanding the disadvantages and discouragements of the war." This, like the others, began plans to reopen as soon as possible. It expected to have the same corps "of able and efficient instructors."

Furman's situation after reopening was not very pleasing. There were only forty-five students in its collegiate department in 1867. One-fifth of the student body was "looking forward to the ministry." The following year (1868), the Convention was informed that the faculty was on tuition and that it was necessary to increase the scholarships. The plan presented for this purpose provided for the sale of three hundred thirty-dollar bonds for each of the three successive years, 1868, 1869, 1870. A bond would provide free tuition for one student for one year. The following year the general agent reported to the Convention that interest in Furman and the Seminary was surely reviving.

The Convention of 1870 passed a resolution to consider "the expediency and practicability of an immediate effort to re-instate or endow Furman." The Convention assumed this responsibility and a campaign to raise \$100,000 for this purpose was begun. In this undertaking, the professors, particularly the president, James C. Furman, took a very active part. It is difficult to find the minutes of an Association or an account of a gathering of Baptist people where some of them were not present and asking for the opportunity to present their cause.

The funds of Furman and of the Seminary were separated in 1870. In 1872, the endowment figure was raised to \$200,000 and a plan for making tuition free in the academic departments was made conditional on raising \$250,000. The trustees were able to report that the University was out of debt with the exception of \$500 plus \$4,000 for the current year salaries. By 1875, the endowment was almost completed and emphasis was placed upon the enlargement of the student body. The denomination bemoaned the fact that 60,000 Baptists could send only forty students to their own University.

The financial campaigns undoubtedly served to advertise Furman throughout the state. The denomination also provided for spreading the interest in the University in another way. The trustees were elected by Associational votes. Each church or individual within the Association who gave \$1,000 was entitled to one vote.

The Southern Theological Seminary held a particularly warm place in the hearts of the South Carolina Baptists. They had aided in its formation, many of their own members were associated with it in one way or another, and they had made financial contributions to it. Something of this feeling of devotion and admiration is shown in the report of a committee in the Abbeville Association when it said that it thought that the professors of this institution were "some of the best and purest scholars in the United States, —may we not truthfully add in the world?" The Seminary had fifty-five students in 1875. As the Furman financial campaign began to be finished, the South Carolinians turned their attention to the needs of the Seminary. In 1876, the Baptists planned to make their semi-centennial the occasion for a new financial campaign to raise \$50,000 to complete the endowment of the Seminary and to strengthen Furman. For this purpose, they devised an interesting plan. The "Centennial Committee" proposed to issue family certificates. These were to have the "portraits" of the eight presidents of the State Convention—Richard Furman, W. B. Johnson, J. C. Furman, Basil Manly, J. L. Reynolds, J. B. O'Neill, E. T. Winkler, and J. P. Boyce. The names of the family contributing to this fund were to be put in on the opposite side. No subscription for less than one dollar was to be recognized in this way.

If the Baptists seem to have given less attention to their woman's college than to the other schools of higher learning, it may be attributed to two things—their opinion that the education of women was less important than that of men, and that the woman's college seemed to fare very well as it was.

The Baptists were also interested in Professor Patrick's High School, which served as a sort of nursery for Furman. It would be an error to conclude that the Baptists have not been concerned with education because many of their leaders were limited in learning. They have struggled with this problem through the year. The South Carolina Baptists included it in Article VI in their revised constitution for

their State Convention in 1866. This Article stated "The support of an Institution of Learning in this State shall be considered as a primary object." If they have appeared to accomplish little, it must be remembered that their problem was large and their resources limited. Undoubtedly more might have been done, if there had been greater unity amongst their members. But this unity would have had its cost in less individualism, and that, to many Baptists, is a price too great to pay, even for more formal education.

The denomination undertook many other services during these busy years. Plans were studied for providing for their aged and infirm ministers, for the care of their numerous orphans, and to improve the general moral stamina of their people. They were much concerned with the drunkenness, which had been "a trouble and hindrance to the prosperity of the churches . . . ; distilling, retailing and treating at elections were common evils . . . , and many of the young members and some of the old ones were led astray." The popularity of temperance meetings at the time indicates entire community interest in this subject. Some places like Sumter maintained temperance halls. The Baptists joined with other groups in supporting these meetings. When a Mr. Carswell, a Canadian, lectured in Columbia in March, 1873, Dr. Mendenhall, pastor of the Baptist church, took part in the meeting. The next month J. J. Hickman, "the greatest temperance orator of Kentucky," lectured and C. M. McJunkin, editor of the Baptist paper, the *Working Christian*, was on the stage. It was said of this meeting that there was scarcely a vacant seat in the hall.

The leaders and ministers of the denomination sought to encourage worthy enterprises in the community, even though the undertaking might not be associated with their own group. Dr. Mendenhall and several "of the most prominent laymen" of the Baptist church, together with Judge Wright, a well-known Negro of Columbia, attended a meeting at Benedict Institute. Mendenhall spoke there, telling these colored students and others, that he was interested in their work in Columbia and in other places.

Much credit for the Baptist work in South Carolina must be given to the various agents and missionaries who labored under difficulties and without much remuneration or recognition. With "a list of appointments to preach to the churches located on their route," they frequently "preached every day during their absence from home. They generally travelled on horseback; a great coat, an umbrella, and a pair of saddle-bags, containing needful clothing, constituted their outfit." The General Agent of the State Convention performed a variety of services: presenting the plans of the Convention to the local divisions and seeking their adoption; encouraging Sunday School workers in the different churches; collecting funds for denominational interests; and returning to inform the Convention of the progress or failure of its programs throughout the state.

These mid-century Baptist leaders and workers of South Carolina left to their successors a rich heritage and a challenge to raise the level of culture in their own denomination and throughout the entire state, giving it a deeper spiritual value, more enlightenment; and a pattern of moderation and tolerance in their dealings with those of different races and different creeds.

From these earlier often discouraging struggles, other leaders have been able to move forward with more visible evidences of success, until they have grown from those humble advances of the middle-nineteenth century to the great institutions of today, when South Carolina white Baptists have 1,254 churches with a membership of 313,746, and the Southern Baptist Convention, of which it is a part, has reached a membership of over five and a half millions who make a financial contribution within the vicinity of sixteen million dollars (*Annual of the Baptist State Convention of North Carolina*, Raleigh, 1945, p. 240). Surely this is in no small measure a tribute to these indomitable leaders who carried on in the face of what often seemed to be insurmountable difficulties.

REFERENCES

1. The purpose of this paper is to deal with the subject in a restricted sphere, primarily the work of the denomination in its Conventions and Associations. The work of the individual churches, of the northern Baptists, and of the Negro Baptists has been deliberately omitted, except in instances where it is interwoven with the subject under discussion. Each of these probably contains material for a study within itself.

The bibliography for this paper included the Minutes of the Southern Baptist Convention, of the State Convention of South Carolina, and of the various Associations of South Carolina. Some original South Carolina church minutes were also used (Manuscript Division, Library of the University of South Carolina, Columbia).

Contemporary newspapers of South Carolina and available copies of **The Working Christian** were valuable aids. Unfortunately, few copies of the latter, which was the official organ of the South Carolina Baptists through a large portion of the period studied, are extant (Frances Butler Simpkin and Robert Hillary Woody, **South Carolina During Reconstruction**, pp. 388-389). The copies used in this study were found at the University of South Carolina and at Wake Forest College.

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Wallace, David Duncan, **The Historical Background of Religion in South Carolina. Address Before the Upper South Carolina Conference Historical Society in Greenville, November 14, 1916 and before the South Carolina Historical Society in Florence, November 28, 1916.**
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2. The description of the functioning of these agencies, which was originally incorporated in this study, have been omitted, since they have been covered adequately in two articles in an issue of **The Review and Expositor**, which appeared after this article was written (W. O. Carver, "The Southern Baptist Theological Seminary in the Growing of the Denomination," W. O. Carver; and Sydnor L. Stealey, "American Baptist Organization up to 1845," April, 1946).

Book Reviews

The Story of the Faith. By William Alva Gifford. The Macmillan Company, New York. 611 pages, plus index. Price \$5.00.

A history of Christianity and the antecedent Hebrew faith written by an avowed "modernist," the book is valuable for all who desire to know the frankly stated views of such a man. *Time Magazine*, in its review says, "Dogmatists will find plenty in Dr. Gifford's pages to make them jump." Sample: "Religion calls such an insight (as Moses') a new revelation; but it is probably not different in character from that sudden flash of insight familiar to scientists, when the phenomena one is pouring over come together in some unity that has never been seen before."

Such comments are rather rare, however, and as a whole, the book contains a readable story of church history told so that "anyone who is reasonably thoughtful and serious" may gain satisfying knowledge in this important field of learning. It is primarily in the author's critical attitude toward the Scriptures and in his comments on present day trends and movements that more conservative minds will resent this new attempt to write the story of faith.

S. L. STEALEY.

Man and Society in the New Testament. By Ernest F. Scott. Charles Scribner's Sons, New York. 1946. 299 pages. Price \$2.75.

One finds in Dr. Scott's writings, and particularly in this latest book from his pen, an exposition of the Christian conception of man. The ethic of Jesus is a social ethic by implication, but in its essence it is an ethic for the individual who has received the kingdom of God in the spirit of a little child and who lives in glad obedience to the will of God. The New Testament places the religious message at the center and from it springs the social interest. The emphasis is upon the individual and his relation to God. In fact Jesus discovered the individual. He was the first to recognize that every man has a worth of his own, is precious in

the sight of God, and is accountable to God. Every person, even the neglected and the despised, is an object of God's care. This profound insight has a bearing upon the sensitiveness of Jesus to the injustices around him and upon his insistence that the heart of the individual must be changed by "the power of God unto salvation" and society renewed from within.

At the same time Dr. Scott understands the social nature of man and the New Testament view of the deeper meaning of the relation of the individual to God and to society. Man is a social being, not because he is "a political animal" as Aristotle thought, but because God has made him for sonship and brotherhood. Jesus did not lay down specific rules for social organization. He did not formulate a social theory, nor describe a new form of government, nor outline an economic program. But he taught that we belong to God, that God rules the world, that there is no contradiction between the love and the justice of God, and that we are members one of another and should live together in love and in mutual helpfulness. "Jesus held that men are brothers because in their spiritual being they had sprung from God and shared in his nature."

The purpose of the community, as Dr. Scott sees it, is to foster the higher life in all its members. It is the function of the community to help each human being become more of a personality. In an analysis of the New Testament teachings regarding the Christian community he writes: "The New Testament writers have little to say about a new social order in which war and poverty and injustice will be things of the past, and for this silence they have been rebuked by modern reformers, who are more vociferous. But instead of talking they set themselves to do something. Since the world at large would not listen to them they formed a community of their own in which the new way of living was put into practice, and shown to be feasible. In so limiting themselves they were not exclusive. They were directing the world, by the one method that could be really effectual, towards its higher goal."

The book is a fairly successful attempt to show the relation between the personal and the social aspects of the teaching of the New Testament. It demonstrates the religious nature of the social teaching of Jesus and presents convincing evidence that the Christian ethic is, not an accretion to be treated as an optional interest, but an important element of original Christianity. I shall ask my students in Christian ethics to read this book, not casually and in part, but carefully and all the way through.

O. T. BINKLEY.

Foundations for Reconstruction. By Elton Trueblood. Harper and Brothers, New York. 1946. 109 pages. Price \$1.00.

These essays outline a philosophy of civilization based upon the view of life and the moral principles formulated in the Ten Commandments. The author thinks that the reconstruction of the world in our time is not primarily a problem in engineering or politics, significant as these activities are, but a recovery of the sense of moral order. He believes that the moral wisdom and positive principles underlying the Decalogue provide a firm foundation for the rebuilding of a shattered civilization.

These principles, clearly stated and wisely applied to major decisions and plans of action, will bring order out of chaos and illuminate the path of duty in this dark day of confusion and revolutionary change. Upon this conviction Dr. Trueblood discusses the allocation of priority, the necessity of intolerance, the recovery of urgency, freedom from the angelic fallacy, respect for inheritance, the cultivation of the uneasy conscience, the achievement of fidelity, the dignity of ownership, the requirements of veracity, and the counterpoise of greed.

O. T. BINKLEY.

Pioneers for Peace Through Religion. By Charles S. McFarland. New York, Fleming H. Revell Company. 260 pages. \$2.50.

Dr. McFarland is well known as the secretary emeritus of the Presbyterian Board of Foreign Missions, and as secre-

tary emeritus of the Federal Council of Churches of Christ in America. He has written many notable books and has rendered valuable service. This book marks the thirtieth anniversary of "The Church Peace Union," which was founded by Andrew Carnegie near the beginning of World War I. The purpose of the book, the author states, is twofold: (1) to record the annals of the Church Peace Union, (2) to put the Union into its historical setting. "The main reason for such a study is that our contemporary international order calls, above all, for the judgment of history. The truth of the classic phrase of Schiller, 'world history is world judgment,' is perhaps being realized as never before. Moreover, thoughtful men and women, including some statesmen, are looking to religion in this hour of crisis."

Dr. McFarland presents the challenge to religion of our age, and shows how the peace movement originated and gained momentum in the nineteenth century. He describes the forces which were mobilized for a warless world just at the time when the world took the offensive and plunged into the greatest war of history up to that time, to be followed by the catastrophic World War II. He analyzes Mr. Wilson's "Fourteen Points" and how they were received and interpreted by the churches. He describes the measures which were taken to avert a second world war, especially in the effort to set up world friendship through the churches. He then brings the story down to date in what he calls "a twentieth century crusade for peace," which recently has placed its major emphasis on the religious rights of minorities. His thesis is that international peace can be achieved only through the forces inherent in the world's religions. The Second World War having made imperative the devising of some effective plan for world peace, the author undertakes to show how the Church Peace Union proposes to create sentiment for peace and secure coöperation of the many agencies necessary to secure a just and lasting peace. The most interesting and thought-provoking chapter is devoted to his conclusion, "The Pattern for Peace Through

Religion," with a formula which he presents as "the world's best chance for peace in our time."

Dr. McFarland has written careful and accurate history, but history which he proposes to make a pattern for "peace through religion." How well he succeeds, the reader is left to judge. He has provided an excellent sourcebook for all students of the peace movement in our day.

G. S. DOBBINS.

Church, College and Nation. By G. Roy Elliott. Louisville, Ky., Cloister Press. 160 pages. \$2.00.

Seldom will one find more thought provoking ideas in so small a volume as this treatise by the professor of English in Amherst College. The author came up in the tradition of the Canadian branch of the Church of England. After an apprenticeship in journalism, he studied English, philosophy, and history in Germany, then became a naturalized American citizen, with successive posts at the University of Wisconsin, Bowdoin, and now Amherst.

Dr. Elliott thinks that "the Great Revolution" came with the belief that the college divorced from Christianity can give its students a true and well rounded view of life and the universe. "When the church dominated the school there were plenty of ills, but none of them fatal. The fatal situation will arrive when the school dominates the church." "The Great Schism" was not properly the papal schism of the fourteenth century, but the break between Catholicism and the Reformation, which he thinks should have been averted. One of the disastrous consequences of divided Christianity, he thinks, was the blight of "collegiate theism" according to which Jesus Christ and the Bible are honored but Jesus Christ refused his place "as the divine Savior of the world." With decisive statement, the author then proceeds to show how Christianity must again permeate the curriculum; how Christianity must vitalize and utilize the imagination; how the value of "sacrament" must be re-discovered; how saint worship must give place to the supremacy and power of the Bible; how humanism must be

cured of its rejection of the Trinity if it is to possess power; how church and college must get together in a new coöperation in order to provide effectual items for the new America. The reader, bearing in mind that the author is Episcopal in viewpoint and conviction, will nevertheless agree that his diagnosis of the ills of "church and state, education and politics," strikes a responsive chord in those who are eager for a "new deal" in modern education—both religious and secular.

G. S. DOBBINS.

New Buildings On Old Foundations. By J. Merle Davis. International Missionary Council, New York, 1945. 320 Pages. Cloth, \$1.75.

The sub-title describes this as "A Handbook on Stabilizing the Younger Churches in Their Environment." It is this and more. It is a critique on missionary methodology, with a basic philosophy of missions in terms of "purposeful cultural transformation," an analysis of the problem of creating indigenous churches in a new culture, and an outline of practical methods of developing strong self-supporting churches. Into this, the most comprehensive book he has written, J. Merle Davis compresses the very essence of all that he has previously set forth in a number of significant volumes on younger churches of various lands. The result is a volume of such insight and scope that it should be in the hands of every foreign missionary, and should be required reading for every candidate for a foreign field.

As all who are familiar with Dr. Davis' previous works might guess, the chief emphasis is upon the necessity of understanding the economic environment of the church and adjusting its program to the situation. A good deal of material in Volume V of the Madras Series, *Economic and Social Environment of the Younger Churches*, is practically reproduced. But there is a fresh new emphasis upon Anthropology, many new illustrative references, and a logical re-arrangement of material which makes this book fresh, stronger, and far more usable than any earlier work.

The closing section deals with "Building in the Post-War Age." Here is a keen analysis of new problems confronting

the missionary, with suggestions for avoiding mistakes made in the past and building more solidly in the future. In an analysis of the training provided for missionaries in North America, Dr. Davis is sharply critical of theological seminaries, and proposes that mission boards set up special training institutes to do that which existing schools fail to accomplish adequately. Here a bias in favor of practical training in agriculture, public health, social work, recreation, etc., is evident. Yet unquestionably these studies are needed, along with Biblical and theological courses.

This is a book to be read, carefully studied, and used as a practical handbook in mission work. Its principles, if followed, should produce stronger structures on the old foundations in many lands.

H. C. GOERNER.

Salute to India. J. Z. Hodge. New and Revised Edition. Friendship Press, New York, 1946. 152 pages. Cloth, \$1.25; paper, 60 cents.

This is an American edition of a work by the same title published in England in 1944.

The author is a Scot who went to India as a missionary with the Regions Beyond Union at the turn of the centuries. Thoroughly educated for his task, he has demonstrated comprehensive sympathies and understanding. After thirty years more direct missionary service in which he came into high recognition for leadership in north-east India he became secretary of the National Christian Council of India, Burma, and Ceylon until 1941, and then spent two additional years in India.

This is not specifically or directly a missionary volume. For that reason it is all the more valuable for guidance in missions in the new order which awaits missionaries in all the world, and nowhere more emphatically than in India.

In nine chapters a survey of much insight and clarity is given of the whole situation and problem of India, and with very special reference to the problems of relations between the Empire and India and the even more difficult problems of achieving an independent India with all its confirmed sections, factions and religions.

The easy arm-chair solution of the Indian question by the learned ignorant theorists in our country ought to find in this little volume something to give them pause and inspire modest reservation.

The author is clearly a confirmed optimist as to India, but not unrealistic in his optimism. He does not take sufficient account of the fact that India is not and has never been a nation, a unitary people, a common civilization. Nor does he reckon sufficiently with the hindrance of mass ignorance, provincialism and superstition which weighs a heavy burden on all constructive plans and hopes.

Even so his voice of irrepressible optimism is one that all should hear who believe in God and in the powers of redeeming progress which his gospel in Christ offers to men. If we will listen and trust we may join the author in his final sentence: "It is my faith that these Indian shoulders are ready and able to accept the burden, and in this salute to India I invite my American friends to share my faith." Well, some of us cannot say "ready and able;" but we can believe that they are by the grace of God partly "ready" and may be made "able." That is all the more reason for vast enlargement of Christian effort on right lines to transmit the strength of the love of God.

W. O. CARVER.

Our Country Is India. By Young Indians and Their Leaders. Compiled by Rebecca Wells Loeffler. Friendship Press, New York, 1946. 180 pages. Cloth, \$1.00; paper, 60 cents.

A new India is emerging. Just what its nature will be depends upon many unpredictable factors. But more than all else, it depends upon Indian youth, what they are thinking today, what they will do tomorrow. For that reason this book in which more than a score of Indian young people express their ideas and their feelings on a variety of subjects is most revealing. It gives fresh insight into the complexity of India's problems, yet some hope for their ultimate solution because of the evidence that many of her own youth are beginning to realize the necessity for heroic and sacrificial measures on the part of the leadership.

The book is one of the series on India for study in 1946-47. Rebecca Wells Loeffler, who so ably compiled the many sections, herself wrote the excellent "back-ground" chapter. A good bibliography, glossary, and map add value to the book.

H. C. GOERNER.

Exploring India. By Rose Wright. Friendship Press, New York, 1946. 32 pages. Paper, 25 cents.

This Is India. By Arthur T. Mosher. Friendship Press, 1946. 22 pages. Paper, 25 cents.

One is almost embarrassed by the wealth of study materials on India coming from the Friendship Press this year. All of it is good, and the teacher planning a course might have difficulty in deciding just which of several attractive books to use. *Exploring India* is a program guide for Junior High groups. It makes reference to numerous source materials, including *This Is India*, which is an illustrated fact-book for this age.

In addition to these two and other materials reviewed in this and in previous issues, Friendship Press offers *A Primary Teacher's Guide on India*, *A Junior Teacher's Guide*, and *Discussion and Program Suggestions for Youth on India*.

H. C. GOERNER.

Lazy-Man-Rest-Not. Burma Letters of Brayton Case. Compiled by Randolph L. Howard. The Judson Press, Philadelphia, 1946. 128 pages. Paper, 75 cents; cloth, \$1.35.

The news bulletin early in August, 1944, that Brayton Case had been drowned brought a shock and deep sorrow to all friends of the Baptist Mission in Burma, and to a host of new admirers who had been thrilled at the newspaper accounts of how this intrepid agricultural missionary had foraged food for General Stilwell's forces and aided the distressed natives in that war-ravaged land. It was no surprise to learn later that "Bo" Case had died, as he had lived, sacrificially without thought of himself. Attempting to travel on a flood-swollen river in an untrustworthy boat, in order to take sorely-needed seed to Burmese farmers who were returning to their devastated farms, he came to an

untimely end in the swirling waters when the boat capsized. Now the full story of his missionary career is told, largely by his own letters to his son and others. A few letters written by others about him are included, and explanatory notes by the editor give fine continuity.

The peculiar title of the book is a literal translation of the name of the town at which Case's famous agricultural school was located. Here he made "Christian pigs" and "Christian chickens" famous, and from here he spread better seed and better farming methods throughout Burma.

In his letters Case is seen as the great soul he really was, humble, earnest, tireless, consecrated to the service of others. To read this book is a spiritual exercise; being dead, he yet speaks.

H. C. GOERNER.

O Apostolo da Amazonia: Enrico Alferedo Nelson. Par Jose dos Reis Poreira. Rio de Janeiro, 1945. 74 pages.

Southern Baptists have had no more picturesque, heroic and self-sacrificing missionary than E. A. Nelson, pioneer and apostle of the Amazonian regions of Brazil.

Dr. L. M. Bratcher, now for some years secretary of the Home Mission Board of Brazilian Baptists, was caught by the fascination of Nelson and by the need and opportunity of the difficult, torrid Amazon valley. He shared in limited measure Nelson's later work, and has written and spoken eloquently and persuasively of his hero who from 1889 devoted toward fifty years to this field and left a permanent evangelical group and a powerful challenge to future development.

Dr. Bratcher has aroused the enthusiasm of Brazilian Baptists for this region. One of his proteges is the author of this little volume. The author had the advantage of Dr. Bratcher's data of Nelson's whole life and labors and made further researches in preparation for this fascinating story. It will be an inspiration to the youth of the Baptist Churches in Brazil. If it shall be published in an English translation, it will do great good in the Southern Baptist Convention.

I am no judge of Portuguese, but I cannot miss the rhythmic flow of the language; the imagination with which a life full of glamour is made vividly real to the reader. Nor is the element of hardship and sacrifice, of privation and loneliness omitted. Yet in it all the power of a passion for those in spiritual and social destitution, and the compelling urge of the love of Christ, and the sustaining realization of the Spirit of God make the story truly a Christian epic.

The Brazilian Baptists are to be congratulated on having this thrilling story by one of their own young ministers. The volume deserves an edition on better paper and especially with clearer pictures than the edition which my copy represents.

W. O. CARVER.

Light in the Jungle. By Laura and Gordon H. Smith. Moody Press, Chicago, 1946. 41 pages.

This brief, rather unusual book describes the dialogue of an American missionary and a savage tribesman of Indo-China, as the missionary strives to explain who Jesus Christ is in terms which the simple-minded native can grasp. It is both an interesting narrative and a good case-study in missionary method.

H. C. GOERNER.

And Some Believed. By Arthur F. Glasser. Moody Press, Chicago, 1946. \$2.00.

This book is an account of Chaplain Glasser's experiences with the Marines in the South Pacific. One is immediately impressed by the writer's evangelistic fervor and his deep concern for the souls of men. Believing in the verbal inspiration of the Scriptures he does not tolerate the conception that the task of the minister is to give "fine moral talks on clean living and high thinking." The entire book is intimately personal as the Chaplain gives many accounts of his conversations with the men he served. He also gives a brief but glowing picture of the Christian work in Auckland, New Zealand. After a few months in Australia, the Marines are sent to Goodenough Island. While all the others were

busy building air strips, the Chaplain was busy building a church. Because the men had to work from dawn to dusk seven days a week the religious services had to be tucked into the schedule wherever they would fit. But in spite of all difficulties attendance at church was always most encouraging. Then came the storming of Cape Gloucester with all the horrors of war. Here where life was so close to death the Chaplain more than ever determined that each message must contain the "complete plan of salvation as it is in Christ Jesus." He also had the joy of seeing the promises of God fulfilled—"and some believed." This book is easy and interesting reading.

FINDLEY B. EDGE.

That They May Have Life. Foreign Mission Board, Richmond, 1946. 32 pages. 10 cents.

Help! Crisis in Asia and Europe. Edited by Marjorie E. Moore. Broadman Press, Nashville, 1946. 24 pages. 15 cents.

These two promotional booklets should be used in quantities by every Southern Baptist church. *That They May Have Life* is a graphic presentation of the work of the Foreign Mission Board, its present needs, and its plans for future expansion. When ordered in quantities of 100 or more, the books may be had for seven cents each.

HELP! is a symposium by five writers, setting forth the urgent need for world relief and practical ways of meeting it. Although designed especially for use in the drive for \$3,500,000 which ended September 30, it has continuing significance as long as there is hunger in the world.

H. C. GOERNER.

Wakaima and the Clay Man. By E. Balintuma Kalibala and Mary Gould Davis. Longmans Green and Co., New York, 1946. 145 pages. Cloth, \$2.00.

This unusual collection of stories for children, edited by the former Supervisor of Story Telling in the New York Public Library, was prepared by a native of Uganda, East Africa, who now teaches in Morris Brown College, Atlanta. They are authentic folktales of the Baganda tribe, told to

Mr. Kalibala by his mother and grandmother when he was a child.

The stories are reminiscent of Uncle Remus, with Wakaima, the rabbit, Wango, the leopard, Wanjovu, the elephant, and other animals as chief characters. Each tale has a moral, not too sharply presented. Story-telling was a primary method of training youth and passing on the tribal heritage of wisdom.

Delightfully interesting, the tales will fascinate children. They are appropriately dedicated to the Negro children of this country, and should give them new pride in their racial inheritance.

H. C. GOERNER.

New Testament Evangelism. By Arthur C. Archibald. Philadelphia: The Judson Press. 150 pages. Price \$2.00.

Deep concern is being felt by all earnest pastors for the decline in baptisms and the lowered spirit of evangelism which characterize the present. "Mass evangelism" of the revivalistic type is not producing satisfactory results. Many are anxiously seeking for an evangelistic program that, while it may not exclude the older traditional methods, will strike out along different lines more in accord both with the New Testament and the modern temper.

Dr. Archibald, minister of the Talbot Street Baptist Church of London, Ontario, and for many years on the Northern Baptist Convention's Evangelistic Committee, believes that he has found the answer to the problem of present day evangelism in the ideals and techniques of "visitation evangelism." He presents no patented plan but goes back to Jesus and the apostles for his basic principles and seeks to apply them in the light of changed conditions and needs. The book abounds in illustrations growing out of actual experiences, showing how the plan works in a typical church and with average church members. There is no cheapening of the older "annual revival" type of evangelism but a frank recognition of its inadequacy for our times and a convincing presentation of systematic personal soul-winning as a tested

plan by which the passion of an earlier day may be translated into evangelistic fervor for our day.

G. S. DOBBINS.

The Church, The Body of Christ. By Thomas A. Lambie. New York, Fleming H. Revell Company. 115 pages. \$1.25.

This is indeed an unusual book. It is written by a medical doctor who seeks to develop a detailed analogy between the human body and the church as the body of Christ. Dr. Lambie has rendered long and useful service as a missionary to Africa.

Beginning with the obvious fact that a church of Jesus Christ is an organism, not an organization, the author concentrates attention on the church as the body of Christ. He proceeds then to draw a number of interesting and suggestive parallels. He describes in detail the anatomy of the body, which he compares to the doctrinal structure of the church. The musculature he compares to the membership of the church, ready to obey the will of him who is the head. Like the circulatory system is the blood of Jesus Christ, by which the body is fed and purified. The central nervous system corresponds to the will of God in Christ. The members of the body of Christ are the redeemed persons through whom he achieves his purposes in the world. The food of the body of Christ is, of course, the word of God. The function of reproduction is analogous to evangelism. The head of the body is the Lord Christ himself. These analogies are interesting and suggestive, but obviously cannot stand being pressed too far. The author gives evidence of being greatly influenced by the English Keswick movement.

G. S. DOBBINS.

"Of One". By T. B. Maston. Home Mission Board of Southern Baptist Convention, Atlanta, Ga. 1946. 127 pages.

The purpose of this volume, written by the Professor of Social Ethics at the Southwestern Baptist Theological Seminary and published by the Home Mission Board of the Southern Baptist Convention for use in study courses

by adults and young people, is "to set out the Christian principles that are applicable to race relations, and through factual and illustrative material to evaluate our present practice in the light of those basic principles." A careful examination of the book convinces this reviewer that the author achieves the objective he set for himself. He presents—precisely, simply, and with considerable comprehensiveness—the teachings of the New Testament, the findings of science, and the attitudes and practices and opportunities of Southern Baptists with regard to the race problem. In five compact chapters he states the Christian demand for the probing of racial prejudices, for the elimination of racial discrimination, for the expression of neighborliness and brotherly love across racial lines, and for a Christian program of social change. He stirs the reader to consider two questions: (1) what are the facts? and (2) what ought the facts to be?

Dr. Maston understands the Christian ethic and its relevance to regional problems. He recognizes the responsibility of Southern Baptists for social reconstruction, and especially for the improvement of race relations in the South. He emphasizes Christian goals and Christian methods of social change. This product of his mature scholarship on Christian principles and race relations deserves the honest and earnest study of every Southern Baptist and indeed of every reflective person who is interested in the influence of the Gospel on human relations today.

O. T. BINKLEY.

March On. By Margaret Kime Eubanks. Home Mission Board, Atlanta, 1946. 127 pages. Paper, 50 cents.

Ten fascinating stories for Juniors all have as their leading character a Negro man or woman who achieved greatness in some field of endeavor. The author has ferreted out little known incidents from the early life of Marian Anderson, George Washington Carver, George Leile, Glenn Settle, and others. Skilfully told, the stories create sympathy and understanding of Negroes as fellow-human beings.

This book is one in the series of study-books on race relations published by the Home Mission Board. Its use in Junior classes this year should bear fruit for many years to come.

H. C. GOERNER.

Lilly May and Dan. By Marel Brown. Home Mission Board, Atlanta, 1946. 63 pages. Paper, 35 cents.

This story of two Negro children of the South is told with such naturalness that it must give to Primaries of the white race a new appreciation of the boys and girls of darker shade who live near them. Unusually good drawings, by a Negro artist, add to the attractiveness of the book. It should be widely used in Southern Baptist churches during the current year when the study of Race Relations is being featured.

H. C. GOERNER.

Billy Bates. By Mabel Garrett Wagner. 56 pages. 50 cents.

Let's Get Together! By Frances Nall. 24 pages. 25 cents.

Discussion and Program Suggestions for Youth on the Christian and Race. By Elizabeth Nixon. 23 large pages. 25 cents. All from Friendship Press, New York, 1946.

These are among the splendid materials provided by Friendship Press for the study theme, "The Christian and Race," during 1946-47.

Billy Bates is the story of a Negro boy whose family moves from a farm in Arkansas to San Francisco. His adjustments to a new life are strikingly illustrated by actual photographs. This book is for Juniors.

Let's Get Together! uses the popular cartoon method plus photographs to present graphically for Intermediates the problems of racial injustice in America, with practical suggestions for remedial action.

The program suggestions by Miss Nixon are for leaders of groups of young people. Five sessions with discussion-type programs are outlined, based largely on other publications of Friendship Press as source materials.

H. C. GOERNER.

Building a Church Training Program. By J. E. Lambdin. Nashville: The Sunday School Board of the Southern Baptist Convention. 150 pages. Cloth, 60 cents; paper, 40 cents.

For years there has been the criticism that much of the literature published by the Sunday School Board was written with the program of the large city church in mind. No one is more keenly conscious of this problem than the educational leaders in Nashville.

But here is a book written especially for the small town or rural church. Recognizing that *The Baptist Training Union Manual* is written to meet the needs of the fully departmentized Training Union, Mr. J. E. Lambdin presents this handbook, *Building a Church Training Program*, for those churches which do not need department organization in their Training Unions.

When one recognizes that the overwhelming majority of Southern Baptist Churches are small town or rural churches one begins to see what an important place this book can fill. It deals with the problems that are involved in the organization and administration of a church program of training, keeping in mind always those problems that are peculiar to the small church. This book is the answer to a need that has long been felt. It is hoped that it will be widely used.

FINDLEY EDGE.

Psalms for Sighs. By Alexander Maclaren. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1945. 87 pages. \$1.00.

This is another volume in the Home Devotional library. To those who are familiar with Alexander Maclaren, it is needless to say that he is the "Prince of Expositors." This is a thrilling and stimulating volume. Of the six chapters, all of them are thought-provoking. "A Staircase of Three Steps" is a grand discussion of Psalm 5:11 and 12 by use of the words trust, love, and righteous. "One Saying from Three Men" is a discourse of three men who say "I shall not be moved" as found in Psalms 10, 16, and 30. "The Two Awakings" is a fine discussion of a Christian in death. All who read this book devotionally will enjoy these expositions.

J. J. OWENS.

Rejected of Men. By Herman Hoeksema. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1946. 136 pages. \$1.00.

Professor Hoeksema has combined topical discussions of related subjects of the Crucifixion and Salvation. Those subjects are Rejected of Men, Hated Without a Cause, A Stranger unto His Brethren, Reproached by the Ungodly, Contradicted by Sinners, Cast Out by His Own, Denied by His Disciple, Reckoned Among the Transgressors, and The Meaning of the Resurrection. He makes the most of the thought that all men in their carnal nature always reject the Master. His chapter on Peter's denial of Christ is unique in its approach and explanation. The reader will rebel at some of the thoughts which are presented. But when he thinks through the exaggeration he will discover a teaching that needs to be burned into the minds of men.

J. J. OWENS.

Plain Talks on Practical Truths. Wendell P. Loveless. Moody Press, Chicago, 1945. 144 pages. \$1.50.

In this book, the author boldly discusses some of the problems which are perplexing the young people of today. He has a chapter on Prayer, which is very good. It is thought provoking. Likewise the chapter on Separation is fine. His principles used in discussion of Interpretation work for his examples but one must be careful lest his working out of ideas lead him into error. Chapter Four is entitled: What about Dress and Bobbed Hair? The principles are sound, but the chapter is not as strong as others. His discussions of salvation, as to man's part or God's and as to eternal security are moving and fundamental. However, I disagree with his discussion on "Sabbath" and "Sunday." His chapter is short, dogmatic but does not portray the true meaning of the scriptures on this subject. He gives a list of books for young people which would cover numerous subjects. I think he has neglected to mention many of the books which would far surpass those that are mentioned.

J. J. OWENS.

Leadership For Christ. By Harold L. Lundquist. Chicago: The Moody Press. 113 pages. Price \$1.25.

Dr. Lundquist is a good illustration of his ideals of leadership presented here. For more than twenty years he has been a member of the Moody Bible Institute faculty; for nine years serving as dean of the educational division. He is well known to many readers through his expositions of the International Sunday School Lessons, which, we are told, are syndicated in more than two thousand newspapers. The book consists of eleven brief essays dealing with the characteristics of the Christian leader such as personal Christian faith, knowledge of the power of God, stability of Christian character, sense of divine calling, good example, practical counselor, effective teacher, comforter of the troubled, encourager of the immature, faithful in Christian testimony, the guide in a disordered world. The style is simple and direct, and the many illustrations are forceful and attention compelling. The preacher will find happy suggestions for a series of sermons or conferences on Christian leadership.

G. S. DOBBINS.

Look At The Ministry. By John Oliver Nelson. New York: Association Press. 80 pages. Price \$.50.

This booklet is one of the "Ministry for Tomorrow" series published by the Commission on the Ministry of the Federal Council of Churches. It presents, in picture form with brief text accompanying, the appeal of the Christian ministry to young men today. The makeup would do credit to *Life* magazine.

In the same series is "A Young Man's View of the Ministry," by S. M. Shoemaker. Without pictures, the author discusses the problem of the young man who is facing his life's work and is looking toward commitment to full-time Christian service. The author discusses the problem of making decisions, the needs that are then confronted, the many-sided job for which the young minister must prepare, the essential message which he is to preach, the rewards and inducements which the ministry holds out. There is no

fervent appeal to young men to devote their lives to the preaching ministry but a sober facing of the question as to whether one is truly "called" and to the realization that this is a keenly personal matter which each man must decide for himself.

The third in the series, "Church Vocations for Men and Women," is a symposium in which the broader scope of "the ministry" is indicated by eleven representatives of various types of Christian service. The editor, John Oliver Nelson, shows that every Christian should be a minister. Eugene Smathers presents the appeal of the rural pastorate. Herrick B. Young discusses the work of the foreign missionary. Nevin C. Harner presents the opportunities of the director of religious education. Kenneth D. Miller explains the relatively new field of the church social worker. Helen B. Turnbull writes out of experience of the minister to students. George F. Thomas discusses the work of the college teacher of religion. Edward Carroll presents the case of the military chaplain. Seward Hiltner discusses the work of the institutional chaplain. Roswell P. Barnes tells of the openings for interdenominational workers. Elmore McKee presents the call for the city pastorate.

Copies of these three booklets should be on the desk of every minister who is concerned with recruiting for the Christian ministry. The materials could be used to excellent advantage by student counselors in colleges and universities. The printing and text throughout are such as to make an effective appeal to present day young people.

G. S. DOBBINS.

Book of Student Prayers. By Jack Finegan. New York: Association Press, 1946. \$1.50.

Student leaders know how much more effective a meeting can be when the worship period, as well as the program, is designed from the student's own viewpoint. The writer of this little book is intimately acquainted with the needs and interests of youth. He is Director of Religious Activities and Head of the Department of Religious Education at Iowa

State College. He teaches courses in religion and philosophy and has charge of the college vesper services.

There are 224 prayers grouped under fifty-six general headings. These prayers are concise, yet filled with the deepest longings of men's souls and the assurances of God's eternal truths. They are clothed in language of rare literary quality. Through meditation and study, these suggestive prayers might enrich one's own prayer life and enrich the worship periods of the services one has the privilege of leading.

FINDLEY EDGE.

Whom Thou Seekest. Anonymous. Imprimatur of Cardinal Francis J. Spellman. The Macmillan Company, New York. 229 pages. Price \$2.00.

The paper wrapper informs us that this book of meditations is by "a Catholic who has written a number of other books, is well known, but prefers to remain anonymous." The claim is also made that the book "will take its place among the classics of mystical literature." It is only fair to remember that many mystics such as Meister Eckhard, St. Francis, and Thomas a Kempis were Catholics and wrote meditations which have been read and loved by men of all faiths. There are truly elevated thoughts—helpful and inspiring thoughts—in this little volume; nevertheless, its very frequent insistence on particular Catholic dogmas even more than upon the central New Testament themes tends to irritate even the charity with which a Protestant reader may attempt to appropriate its help. It could hardly be expected that a book written with priests and nuns in mind would get more than a properly curious inspection by a few special scholars among Protestants.

S. L. STEALEY.

Bible Questions Explained. By Louis T. Talbot. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1945. 280 pages. \$2.00.

This book is a compilation of the questions which were asked by Dr. Talbot's radio audience. These are typical of questions of a radio audience. If one knows the radio fans and those who write fan letters, one can guess the contents of

this book. Nothing startling! It is dogmatic and puts too much stress on things unknown. Many a person, in the past, has given views only to have them proved erroneous. Many of the ideas herein presented will be too. As one scholar expressed the thought concerning some of these questions, it is "typically Talbot."

J. J. OWENS.

The Boone Family and Kentucky Baptists. Leo T. Crismon. Publication Number 4 of Kentucky Baptist Historical Society. 29 pages, plus Bibliography. Price 50 cents.

Dr. Crismon, Librarian at the Southern Baptist Seminary, has become the dynamic center of the Kentucky Baptist Historical Society, both as to careful investigation and as to promotion. This excellent piece of research traces the preachers of the Boone Family from Dr. W. C. Boone, now General Secretary of the Kentucky Baptist General Association, back to the grandfather of Daniel and Squire Boone, who came to America from England in 1717. In the brief space of twenty-nine pages Dr. Crismon compresses an authoritative history of five consecutive generations of the preachers in this pioneer Kentucky family. He has checked carefully every known source for factual material and has even included many interesting, humorous, and enlightening anecdotes. The publication may be obtained by addressing the Society, 2825 Lexington Road, Louisville, Kentucky.

S. L. STEALEY.

Visual Aids in the Church. By William L. Rogers and Paul H. Vieth. Philadelphia: The Christian Education Press, 214 pages. Price \$2.00.

Many have eagerly awaited the appearance of this book, announcement of publication of which was made last year. The authors combine ideally the qualifications of experience, insight, educational philosophy, clearness of presentation, and practicality of approach needful for such a book.

Visual education has passed the experimental stage. Many churches are providing facilities for the use of various types of audio-visual aids as standard equipment. No new church

should be built without taking into account the use of various types of devices essential to audio-visual education. Yet many pastors and educational directors are uncertain as to what equipment should be secured and what uses should be made of available resources. This book meets their need admirably.

The discussion is by no means confined to mechanics. Chapters are devoted to historical backgrounds; the meaning and value of visual education; types of visual aids; the place of visual aids in worship, in Bible teaching, in missionary education; the place of visual aids in developing insight into human relations; the possibilities of pictures as an adjunct to Sunday evening programs; visual aid as an asset to the training program; difficulties and possibilities involved in the making of visual aids; how visual aids are to be related to the total church program.

It is almost needless to say that this is a "must" for everyone who is interested in this subject.

G. S. DOBBINS.

The Pastor as Educational Director. By J. Clark Hensley. Kansas City, Kansas: Central Seminary Press. 203 pages. Price \$2.00.

The rise of the office of educational director in the churches has been accompanied by the development of special techniques. The educational director or minister of education has become a specialist. Yet of the 26,000 Southern Baptist churches, fewer than two per cent can boast the services of a full-time director of education. In the vast majority of churches, therefore, the pastor himself must serve in this capacity.

Dr. Hensley has made a notable contribution to the pastors in reducing to simple, organized form the opportunities, responsibilities, and methodologies of the educational work of a church as they are related to the pastoral office. The author, himself a successful pastor and a teacher in the Central Seminary (Kansas City), conceives the educational function of a church as fundamental rather than incidental, hence the centrality of the pastor in the educa-

tional program. He goes to the New Testament for confirmation of this educational ideal and shows how the church and the pastor are true to the original pattern when teaching is made basic in the achievement of all fundamental ends. In thoroughly practical fashion objectives of education are defined, the supervision of educational activities are described, the building of a co-ordinated program of religious education outlined, and the procedures by which the pastor must give leadership and guidance are detailed. Many valuable forms are included. No alert pastor can afford to be without this book.

G. S. DOBBINS.

Aftermath of Peace. By A. M. Meerloo. New York: International Universities Press. 218 pages. Price \$2.50.

War conditions in Europe inevitably provided a vast psychological laboratory for the study of human nature in the raw. The author, a well known and widely experienced psychiatrist, lived in Holland under German occupation for two years. It is related that twice he was arrested by the Germans; the second time he narrowly escaped death. Later, he was placed in charge of the Psychological Department of the Dutch Ministry of War, with headquarters in London. This book is the outgrowth of psychological analysis of the experiences through which he passed and of the phenomena which he observed.

With scintillating insight the author discusses three basic human reactions which were most frequently uppermost as a result of unprecedented emotional and mental disturbances due to war pressures—treason, hatred, and fear. He finds these three accompaniments and aftermaths of war basic for the psychiatrist. Rarely has a writer in this field acquired such an unusual combination of resources for psychological analysis, and Dr. Meerloo has done a brilliant piece of work. Having dissected the emotions involved in the behavior of both guilty and innocent, with remarkable objectivity by one who was a sufferer right unto death, the author then turns to a discussion of the problems

of displaced people, mental aftermaths of military occupation, the affliction which he ironically dubs "Saint Bureaucratius," the fear of magic and its relationship to atomic power, the neurosis which he described as arising from the "feeling of justice" (or rather, injustice) and the lessons to be learned from psychological warfare in the interest of psychological "peacefare."

So far as this reviewer knows, no book of comparable value and importance has yet appeared dealing with the psychiatric problems of the war and its aftermath from a clinical viewpoint. The penetrating insight exhibited in the three essays on the influence of total war—treason, hatred, and fear—possess abiding value for the student of human nature.

G. S. DOBBINS.

Breakfast Table Autocrat: The Life Story of Henry Parsons Crowell. By Richard Ellsworth Day. Moody Press, Chicago, 1946. xiv and 318 pages. \$3.00.

Dr. Day is an individualistic biographer. He has an enthusiasm for his subjects that thrills its heartbeats in every page. He has a penchant for drama and his numerous chapters (34 in this volume) constitute a series of pageants, rather than an integrated story. The author had shown his love of the unusual, even approximating the bizarre, in titles by him, as Spurgeon with the title of *The Shadow of the Broad Brim*, and Moody as *Bush Aglow*. I have not been able to reconcile my sense of fitness with the present title. The temptation to whimsy was confessedly great when Mr. Crowell's greatest business achievement and greatest source of his multi-millions was the Quaker Oats, although he was hardly less successful as absentee rancher and as manufacturer of oil burning stoves. And the book asserts, with repetitions, that this grand layman was an autocrat, a benevolent, kindly, Christian one, but an autocrat. Yet all this does not reconcile me to so nearly appropriating the title made famous by Holmes.

The title seems even less fitting when you find that Dr. Day presents Crowell's true greatness not as a Christian

Business Man—Part One, first 140 pages—but as a Christian Statesman—Part Two, 141-312. The excellent qualities and the extraordinary achievements of Mr. Crowell in both roles are amazing and deserve the high praise so freely indulged in these unusual pages.

Chapter titles are often as whimsical as the book title, also often most appropriate and suggestive. Take as samples "The Yanks are Coming," here applied to a situation wholly different from its normal connection; "What was That About Mark Hopkins?", for the chapter telling of a very incomplete academic education; "Maestro of the Quaker Oats Symphony;" "A Stove to Cook Your Oats On."

The biographer never allows himself to be forgotten even when he is most exalting his hero. And for Dr. Day, Mr. Crowell was unquestionably a magnificent hero. And why not? Son of a father who died of tuberculosis when Henry ("Harry") was nine, both of whose brothers went early of the same disease, and himself doomed to seven full years fighting to save himself from the same fate, he developed a stalwart Christian faith, a sturdy character integrated by an imperious will, and attained the age of eighty-nine in full vigor up to the last year and with little senile decadence even in the final year, to die on a commuting train after a day in his office in Chicago.

He was patron and personal counsellor and official in an almost incredible number of Christian and civic institutions and movements. Supreme in his affection and devotion of time and money was Moody Bible Institute. He is credited in this volume, with the full sanction of President Houghton, with being the savior of the Institute in a crisis at the turn of the centuries and with being above all others its true creator.

Mr. Crowell was a thoroughgoing supporter of the Moody Institute type of religion, theology, piety and propaganda; a man of deep religious experience with a strong asceticism with reference to modern social indulgences, a fundamentalist whose money went in streams to the support of that contention; a Christian who combined the joy and the

vigor of faith and experience in rare degree. How many of the fundamentalist leaders who were prominent were pensioners on his bounty the book does not disclose, but it does let the reader see how they relied on him to support their propaganda and even to meet their personal needs.

The biographer sees no pathos in Mr. Crowell's complete break with the Presbyterian Church, U.S.A., as a whole, and with the local church in Chicago where he had been a chief elder for half a century, on account of the election of Dr. Henry Sloane Coffin as Moderator of the Assembly in 1943, taking this as incontrovertible evidence that "Modernism" had captured the church. Instead, this act is regarded as the glorious climax of a noble fidelity, a compelling loyalty, a triumphant faith. He had provided a generous trust fund for the support of the type of Christian faith and propaganda to which he was unreservedly committed. That Fund and Crowell Hall at the Institute will keep his name and message alive. That Mr. Crowell was a self-effacing Christian, walking humbly with his God and seeking no human acclaim is evident throughout. As he saw it, he gave himself to the glory of God and asked God to keep him out of it!

Dr. Day was engaged by President Houghton and the Institute to write this biography and he had the benefit of frequent and intimate association with the millionaire in his various homes and offices. Being in full sympathy with the Crowell and Institute ideas and ideals, he put his soul into the work, and finances for travel and research were unstinted. The author manages to get in much of his personal views all along the way, with little offence to good taste.

The Institute has done well to provide generously for this biography of their greatest supporter for some forty-five years. This is definitely the most ornate and imposing volume I have ever seen with the Moody Press imprint. Its more than 100 illustrations are done with photographic clearness on heavy paper, real works of art. A more alert proof-reader would have caught some errors that are small

flies in the ointment. One does not like to see *John Hopkins University*, nor find a man *abiding* his time, nor get jarred on page seven with that modern abomination of "the proper persons *were contacted*."

The whole is fittingly inscribed "To Will H. Houghton Protagonist of this Biography."

W. O. CARVER.

The Invisible Sun. By Mildred Lee. Philadelphia: The Westminster Press, 1946. 307 pages. \$2.50.

This is another in the growing number of novels written about the life and work of a preacher. "The Invisible Sun" is the story of the ministry of a young Baptist preacher in a south Georgia town, with all the accompanying joys and sorrows, hopes and fears, problems and victories. John Paul Gregory, healed of his blindness, gives himself completely to the service of God. After serving for a while in another church, he is called as pastor of the Baptist church in this small town in south Georgia. The former pastor, who has retired, lives in the same town. Some may feel that the author overdoes the apathy and prejudice of the South. But to the sensitive soul of Brother Gregory things do move tragically slowly, yet because God is able to use this wide-awake, person-minded minister things do move.

The story is almost a series of character studies showing the various problems that confront the young minister and how he undertakes to minister to the needs of his people. One is charmed by the genuine love Brother Gregory demonstrated for Hughie, the son of an outcast woman. There, too, are the personal problems fighting within Mr. Clem, the groceryman. The preacher shows himself a real "Good Samaritan" in his understanding ministry to Dess Ashburton, whose trips to Atlanta caused such ugly rumors. In all of his work he is ably assisted by his loving wife, Olivia.

One will be intrigued and delighted through the reading of this novel as it will give an insight into the heart-throb and passionate desires of a young minister as he seeks to

serve his people and lead them to a fuller understanding of the way and the will of God.

FINDLEY EDGE.

Christianity and Liberalism.

What Is Faith? By J. Gresham Machen. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1946. \$2.50.

Here are two books that first appeared in the twenties. They are republished now as the publisher's contribution to the defense of a conservative interpretation of the Christian faith. *Christianity and Liberalism* grew out of a lecture given by Dr. Machen in 1921 and a subsequent article published in *The Princeton Review*. The book was first published in 1923. It is just what the title suggests, a defense of his interpretation of Christianity against the attacks of liberalism. His defense deals with the importance of doctrine, the relation of God to man, the meaning of the Bible, Jesus Christ, the experience of salvation, and the church.

What Is Faith? was first published in 1925. It is a continuation of the same basic interest that is exhibited in the other volume, a defense of the conservative view of Christian doctrine. Here the center of interest is the meaning of faith. In subsequent chapters it is studied in relation to God, Christ, human need, the gospel, salvation, Christian works and hope.

Dr. Machen was a great protagonist. So vigorously did he contend for the faith as he saw it that he quite readily branded those who held a more liberal view as enemies of Christianity. In this day when extreme liberalism is fighting for its life, many Christians may welcome the opportunity of studying again some of the major works of Dr. Machen. The publishers have rendered a service in giving on the jacket a brief account of his life and works.

H. W. TRIBBLE.

Eyes of Faith. By Paul Minear. The Westminster Press, Philadelphia, 1946. 307 pages. Price, \$3.00.

It has been a long time since Karl Barth discovered "a strange new world within the Bible," but not so long since

Emil Brunner published his book, *The Divine-Human Encounter*. Back of Barth and Brunner, as is generally recognized today, lies the great Danish thinker of a century ago, Soren Kierkegaard. The present volume undertakes to bring the point of view of this general movement to bear upon the study of Biblical theology, and succeeds in an admirable manner. The title is suggestive, and the subtitle indicates the focus of the author's thinking, *A Study in the Biblical Point of View*. Dr. Minear says that the object of his book is to come to terms with the Biblical perspective, "not to construct a Biblical theology, but to provide a preface for such theology by charting its context of presuppositions, those axiomatic attitudes and convictions that lie so deep that they are taken for granted." To get that perspective we must reckon with the Bible as the record of a divine-human encounter repeated many times over. God visits man. God speaks to man and man responds in faith. Man is not a spectator, standing on the side lines observing the encounter, but a participant, an actor, for he finds himself at the Biblical point of view listening to God. If we would understand the deeper significance of the Bible, here is where we must begin. Then if we would see the many books of the scriptures fitting into one great stream of divine truth for man's needs, we must proceed from this point of view but never forsake it. That there is unity in the scriptures, such a study will amply demonstrate—not "a unity of views on the part of all Biblical writers," but "a common point of view." There is development in the Bible, a development in man's understanding of God's nature and purposes, yet there is contemporaneousness. God speaks now and his message for man today is essentially the same as that which he gave to his people in the Biblical day and world.

The material of the book is presented in four parts: The Angle of Vision; The Focus of Vision; The Horizons of Vision; and Re-vision of Vision. For all who have followed with interest the development of the dialectical emphasis in theology, and who have longed for a book that would

focus that emphasis in a direct study of the scriptures, this book comes as a genuine contribution. The influence of Kierkegaard upon Dr. Minear is quite strong, as is evidenced by the fact that he quotes more frequently from him than from any other writer. But there is also a strong flavor of Barth, Brunner, Tillich and Kroner. Yet there is the author's own independent thinking. With a good bit of enthusiasm I recommend the book to pastors, teachers, and laymen who are alert to the thought movements of our day in relation to the study of the Bible. It will stimulate and guide the reader to a fresh study of the scriptures.

H. W. TRIBBLE.

St. Paul's Epistle to the Romans. By W. H. Griffith Thomas. Wm. B. Eerdmans Publishing Co., Grand Rapids. 464 pages.

The Apostle Peter. By W. H. Griffith Thomas. Wm. B. Eerdmans, Grand Rapids. 296 pages. \$2.50.

These two *Devotional Commentaries* by Dr. Thomas were first published in England, but have been out of print for some time.

The Apostle Peter contains outline studies in the life, character, and writings of the disciple. The author's purpose is "to offer Christian people some help and guidance in their personal meditation of the Scriptures, and . . . some additional materials for close study in view of Bible-class work." The reader is referred not only to passages concerning Peter but also to other portions of the Scriptures which are illustrated so clearly in the very human life of the Apostle. Although the various outlines are often suggestive, this reader's reaction is that the book is filled with too much skeleton and not enough meat.

The work on *Romans* is much better. Employing many of the best commentaries and his own knowledge of the Greek and English Bibles, Dr. Thomas has provided a *Devotional Commentary* which is generally thought-provoking. However, his ideas of a "future national restoration of Israel" and "the divine dispensations" are set forth too dogmatically in the exposition of certain passages, especially in Chapters ix-xi.

HENRY E. TURLINGTON.

Religion in America. By Willard L. Sperry. The Macmillan Company, New York. 305 pages, plus index. Price \$2.50.

The "Book of the Month" from the department of Church History. Dean Sperry, of the Harvard Divinity School, wrote this remarkably keen, clear, and comprehensive interpretation of the present religious situation in America for English readers at the request of the Cambridge University Press. His familiarity with the two leading nations of the English speaking world makes this work invaluable to the religious minds of both. The American edition retains the phrases of direct address to English readers which definitely add charm and interest to the style.

I shall not attempt a long critical review. My opinion is indicated in the first paragraph and I add immediately that the book should be read by anyone interested enough to read these pages of the *Review and Expositor*. Dean Sperry knows as well as any man could be expected to, the history of American Christianity both as to direct facts and to background. He is scholarly, of course, and dispassionate; nevertheless, there is frequent and frank appreciation of spiritual reality. He espouses such causes as church union, but he gives full and fair treatment to opposing views. The light he throws upon myriad current church problems is light indeed. The work is more an interpretation than a survey or a history. It wonderfully complements such books as W. W. Sweet's "Story of Religion in America" (history), E. T. Clark's "The Small Sects In America," and George Hedley's "The Christian Heritage in America" (reviewed in this issue. Get the book and read it; then keep it handy for ready reference. Dean Sperry has told the English the things about us that we ourselves all need to know.

S. L. STEALEY.

The Christian Heritage in America. By George Hedley. The Macmillan Company, New York. 177 pages. Price \$2.00.

In eleven chapters averaging ten rather small pages, the author attempts to give us the main history and distinctive contributions to our American religious heritage of

each of eleven larger denominations, including the Jews. Those included besides the Jews are: the Orthodox ("Greek Catholics"), the Catholics (Roman), the Lutherans, the Presbyterians, the Episcopalians, the Congregationalists, the Baptists, the Quakers, the Methodists, the Disciples of Christ. Added chapters deal with (1) The Liberal Christians, (2) The Revivalists, (3) The Hebrew-Christian Tradition, (4) The Church of the Future.

George Hedley is Associate Professor of Economics and Sociology in Mills College. The material in this volume was first delivered as a series of sermons recently preached in the chapel of his college. His intent was to meet the needs of students for information on a subject about which the average college student admittedly knows little. The response of the students was enthusiastic—much more enthusiastic than my own to the reading of Professor Hedley's material. The task is simply too large for the space taken. Also, it seems to me, in spite of the benefits that could come from appraisals of religious movements by teachers in other fields (Professor Hedley teaches Economics and Sociology), more is lost than gained because the material involved is too voluminous and too resistant to quick interpretation for any but a long study. Thus, in treating Baptists, our writer speaks of "a membership of more than two and a half million in the Southern Baptist Convention" when the figure is nearer five and a half million. Also, with easy confidence he speaks of the "inconsistency" of holding to both the theory of "absolute" freedom of the individual and that of congregational government, forgetting that Baptists consciously limit their individual freedom with the congregational principle just as Americans limit personal freedom with limitations for the common good. It is permissible to presume that similar mistakes and misunderstandings occur in the treatment of other denominations.

Nevertheless, considering its purpose and the fact that many clear statements of fact and keen appraisals are given, and that so little ready information on the subject is avail-

able, I recommend the book. My adverse criticism is offered as a pinch of salt to improve the savor for the reader.

S. L. STEALEY.

Romanism and the Gospel. By C. Anderson Scott. The Westminster Press. 202 pages. Price \$2.00.

This is the book on Roman Catholicism that many of us have been waiting for. Preachers by the hundreds should get it, and read it carefully, and use its facts publicly. Baptist and Protestant differences with Romanism are clearly delineated by this English scholar. The book was published in England about ten years ago. It is written against the English background and some allowances must be made for the difference in Catholic methods there and here, but the basic criticisms and facts are the same wherever Catholicism is found. As the author points out, "the difference between 'believing on the Lord Jesus Christ' and believing 'the whole Catholic Faith' is not a mere difference in language; it represents a fundamental difference between two attitudes of soul."

Beginning with a summary of accepted New Testament teaching, Dr. Scott proceeds to show the causes for Roman developments and the constant need for reformation after the first century. He shows how Christ was minimized, Mary exalted, the Lord's Supper corrupted, the Mass developed. He exposes the fallacy of Roman teachings on Purgatory, Penance, Indulgences, Saints, Relics, Miracles, etc. All this in quiet sincere, effective, scholarly writing.

I repeat, this is the book we've been wanting. Many have asked me for such a volume. We will use it in our history classes in the Seminary.

S. L. STEALEY.

Red Silk Pantalettes. By Martha Barnhart Harper. Longmans, Green and Co., New York, 1946. 228 pages. Price \$2.25.

The author of this fascinating story, her first novel for young people, says that she wrote it "to make real to her three children two of their great-grandparents." It is, there-

fore, a combination of history and fiction in the setting of the 1850's. That it holds the interest of young people I can attest, having tried it out on my fourteen-year old daughter. She read it with enthusiasm. I, therefore, heartily recommend it, especially at this season of the year when parents and friends will welcome suggestions concerning books that will serve as worthy gifts.

H. W. TRIBBLE.

THE

Review and Expositor

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